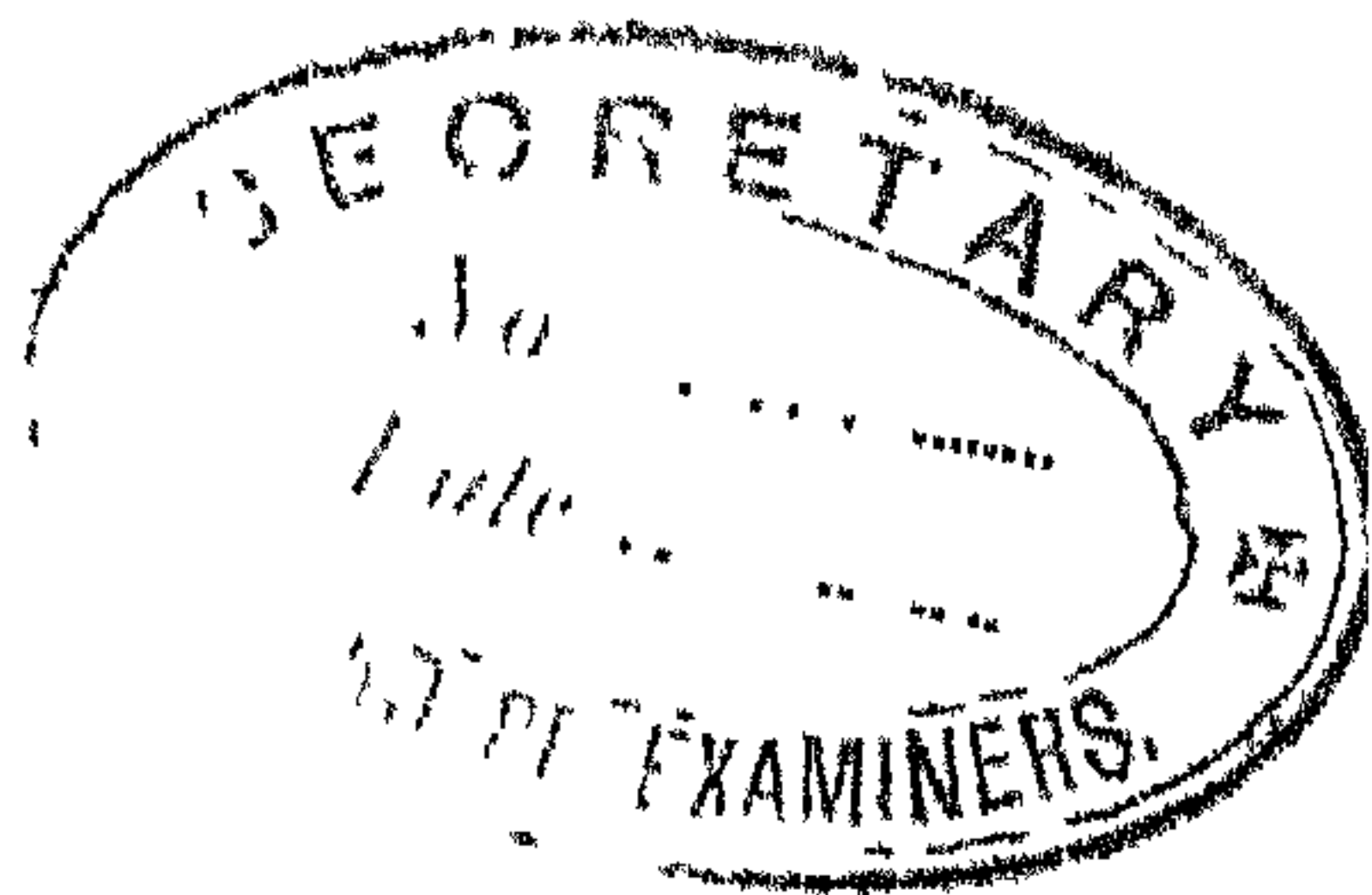


AN
OUTLINE GRAMMAR
OF THE
DAFLA LANGUAGE

AS SPOKEN BY
THE TRIBES IMMEDIATELY SOUTH OF THE
APA TANANG COUNTRY

BY
R. C. HAMILTON, Esq.
INDIAN CIVIL SERVICE.



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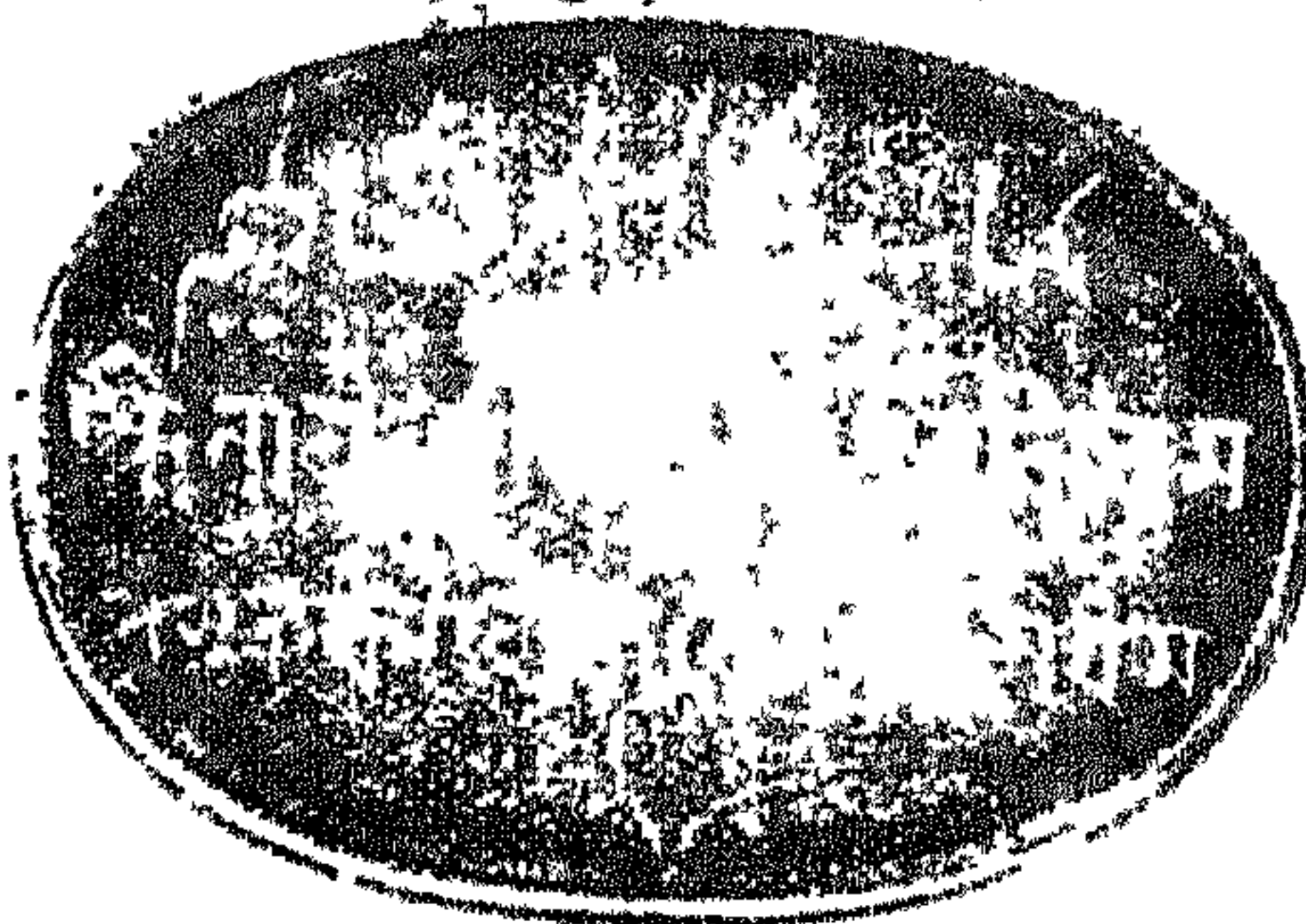
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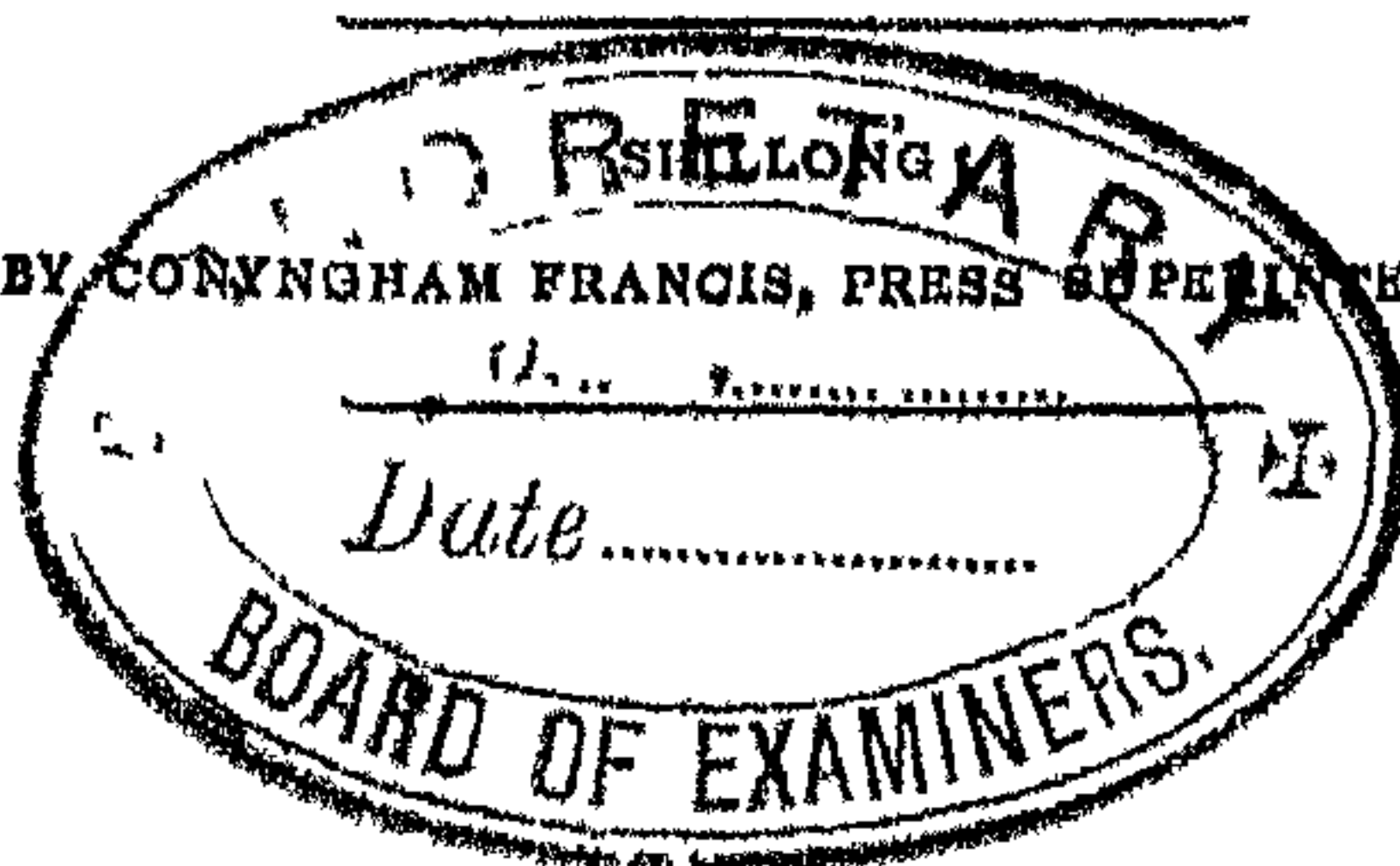
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P R E F A C E.

I N the structure of this Grammar I have followed the usual system adopted in similar Grammars, and divided it into five parts, *viz.*, Orthography, Accidence, Syntax, Miscellaneous Phrases, and Short Stories and Vocabulary. I have also added a short note about the language of the Western Daflas.

I have endeavoured to be brief, and to show chiefly the points of difference between the language I am dealing with and the Sadiya Shaiyang Miri language.

R. C. HAMILTON.

April 1899.

**Corrigenda Slip to an Outline Grammar of the Dafia.
Language by R. C. Hamilton, Esq., I.C.S.**

- Page 7, line 3, *for* 'ammâ's' *read* 'ammâ'.
- Page 9, line 1, *for* 'nangudeb' *read* 'nangu'.
- Page 11, line 18, *omit* the fullstop after 'ân'.
- „ „ „ 19, *omit* the fullstop after 'mother'.
- „ „ „ 22, *for* 'jîtnūmma' *read* 'jîtnūmma'.
- Page 12, line 12, *for* 'Yâanna' *read* 'Yâ-nna'.
- „ „ „ 26, *for* 'Mûllûja-hâm' *read* 'Mûllûja-hâm'.
- „ „ foot-note *for* 'â' *read* 'dâ'.
- Page 13, line 8, *for* 'Mûllûgan' *read* 'Mûllûga'.
- „ „ „ 28, *for* 'Kyâ-gâ-kâ-pâ-tenma' *read* 'kyâ-gâ kâ-pâ-tenma'.
- Page 13, foot-note, *for* 'da' *read* 'dâ'.
- Page 18, foot-note, *for* 'pîpela' *read* 'jîpela'.
- „ „ „ *for* 'âl-mâ-danma' *read* 'âl-mâ-dânma'.
- Page 19, foot-note, *for* the first 'lagba' *read* 'lagha'.
- Page 20, line 7, *for* 'lâmplaba it lyinne' *read* 'lamplaba, it-lyinne'.
- Page 21, line 2, *for* 'the' *read* 'he'.
- „ „ „ *for* 'his' *read* 'this'.
- Page 22, line 7, *for* 'ji-mâ.' *read* 'ji-mâ,'.
- „ „ „ 8, *for* 'gave not.' *read* 'gave not,'.
- „ „ foot-note, *for* 'alias' *read* 'alius'.
- Page 27, line 3, *for* 'Kân-nă' *read* 'kân-na'.
- Page 31, line 15, *omit* 'Perfect' and 'Future'.
- Page 32, line 22, *for* 'nâluđ' *read* 'nâlu'.
- Page 35, foot-note, *for* '(× blind)' *read* '(= blind)'.
- „ „ „ *for* 'danna (= is)=blind' *read* 'danna (= is)'.
- „ „ „ *for* 'nyîchhâ' *read* 'nyîchâ'.
- Page 46, line 7, *omit* 'is'.
- Page 47, line 14, } *read* { Êzz- sî Ala tachch dâ.
„ „ „ 15, } Cloth this very torn is.

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- Page 48, foot-note, for 'au-ha' read 'au-hâ'.
- Page 49, line 31, for 'ngâka-lyê' read 'ngâ-ka-lyê'.
- " " foot-note, for 'nga-ka' read 'ngâ-ka'.
- Page 49, foot-note, for 'ini' read 'ui'.
- Page 50, line 8, } read { Kân mâ dâ yâm nâm hâ
" " " 9, } Darkness not yet being home to
ûnnî.
go.
- " " " 21, for 'ga' read 'Ngâ'.
- " " " 32, for 'foul' read 'fowl'.
- Page 53, line 15, for 'sâ' read 'sâ'.
- " " " " for 'so' read 'sâ'.
- " " " 29, for 'petâbûn-bâ' read 'petâb ûn-bâ'.
- Page 54, line 13, for 'rûtô pânma' read 'rûtô-pânma'.
- Page 55, line 9, for 'Sân' read 'Sün'.
- Page 56, line 13, 'pâ' should be above 'cut,' and 'pnũmma' above
'has'.
- Page 57, line 12, for 'Am' read 'Âm'.
- Page 58, foot-note, for 'Sâ' read 'Sâ'.
- Page 59, line 1, for 'arûha' read 'aruhâ'.
- " " " 3, for 'danma' read 'dânma'.
- " " foot-note, omit '(Assamese)'.
- " " " for 'huni' read 'hünî'.
- " " " for 'lurub' read 'lûrûb'.
- Page 60, foot-note, for 'nyilô' read 'nyilâ'.
- Page 61, line 11, for 'âlma-p-numma' read 'âlma-p-nũmma'.
- " " " 27, for 'No' read 'Nâ'.
- Page 62, line 38, for 'cross' read 'crosser'.
- Page 63, line 19, for 'â-lâmâ-tnũmma' read 'â-lâ-mâ-tnũmma'.
- " " " 'lâ' should be above 'able', 'mâ' above 'not',
etc.
- Page 64, line 6, for 'your' read 'you'.
- Page 66, line 7, for 'dâ-lâ' read 'dâ-tâ'.
- " " " 23, for 'âbtâ' read 'âb-tâ'.
- " " " 25, for 'jinpülyê' read 'jin-pü-lyê'.
- " " " 27, for ditto read ditto.
- " " " 31, for 'ngâ-âla achi' read 'ngâ âla achi'.
- Page 67, " 1, for 'Âlâ' read 'Ârlâ'.
- " " " for 'û tlyinnê' read 'û-tlyinnê'.

Page 68, „ 33, *for* 'dâ' *read* 'dâ'.

„ „ foot-note, *for* 'Ya' *read* 'Yâ'.

Page 69, line 5, 'ngâ' should be above 'I'.

Page 69, line 36, *for* 'bloaiokla' *read* 'bolaiokla'.

Page 70, line 21, *for* 'jî-lû-sâ' *read* 'jî-lû sâ'.

„ „ foot-note, *for* 'Sa' *read* 'Sâ'.

Page 72, line 11, *for* 'Kâ-pâ-tella.' *read* 'Kâ-pâ-tella,'

„ „ „ 12, *for* 'having' *read* 'having,'

„ „ „ 23, *for* 'danma' *read* 'dânma'.

Page 75, foot-note, *for* 'hâ' *read* 'ha'.

Page 76, line 38, *for* 'Abâ' *read* 'Âbâ'.

Page 77, line 39, *for* 'Jî-mâ' *read* 'Ji-mâ'.

Page 79, foot-note, *for* 'pâ-tâ' *read* 'pâ-tâ'.

Page 80, foot-note, *for* 'Sa' *read* 'Sâ'.

„ „ „ *after* 'expressed word' *add* 'for word'.

Page 82, line 8, *for* 'Ba' *read* 'Bâ'.

„ „ „ 13, *for* 'Bamûm' *read* 'Bâmûm'.

„ „ „ 15, *for* 'ganûmma-etchin' *read* 'ganûmma ; etchin.'

„ „ „ „ *omit* colon *after* 'lâ'.

„ „ „ 16, *for* 'tach-nûmma—' *read* 'tach-nûmma :'

„ „ foot-note ††, *for* 'âghâ' *read* 'âghâ'.

Page 83, line 10, *omit* fullstop *after* 'tokûr'.

„ „ foot-note §, *for* 'Sa' *read* 'Sâ'.

Page 84, line 23, *for* 'ha' *read* 'hâ'.

„ „ „ 25, *for* 'hakhri-tâm' *read* 'ha khritâm'.

„ „ „ 26, *for* 'ha' *read* 'hâ'.

„ „ foot-note, *for* '† Oratio' *read* '† Oratio'.

Page 85, line 17, *for* 'Manpukahadâ' *read* 'manpû-khadâ'.

Page 86, foot-note ††, *for* 'Ya, lya, and lya' *read* 'Yâ, lyâ and lyâ' respectively.

Page 88, line 1, *omit* 'fowls'.

Page 89, line 6, *for* 'dû ka ba' *read* 'dû-k-ba'.

Page 91, line 9, *for* 'patlyl' *read* 'patlyi'.

Page 109, line 7, *for* 'nyêm' *read* 'nyem'.

Page 126, line 9, *for* 'Ang' *read* 'Âng'.

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AN OUTLINE GRAMMAR
OF THE
DAFLA LANGUAGE,
As spoken by the Tribes immediately South of the
Apa Tanang Country.

PART I—ORTHOGRAPHY.

As far as possible I follow the system of Messrs. Needham and Endle in their Miri and Cachari Grammars.

I.—VOWELS.

- (a) When not marked, always short, as in 'company.'
- (â) Long, as in 'father.'
- (ã) Like 'a' in ball.
- (e) When not marked, always short, as in then.
- (ê) Long, as in they.
- (i) Unmarked, short, as in pen.
- (î) Long, as in machine.
- (o) Unmarked, like the 'o' in not.
- (ô) Long, as in bone.
- (u) Unmarked, like 'u' in bull.
- (ÿ) Short, like 'u' in much.
- (û) Long, like 'o' in tomb.
- (ü) Like the French 'u' in lune.

- (ui) A sound fluctuating between the French sound 'eu' (meaning 'had') and 'î.'
- (au) Like 'ow' in *how*.
- (ai) Like the 'i' in *shine*.
- (oi) Like the 'oi' in *boil*.

II.—CONSONANTS.

Most consonants are used as in English and call for no particular description.

- (c) is only used in conjunction with 'h' as in *chair*.
- (d) is dental, so is (t).
- (g) is always hard.
- (kh) has rather the sound of a guttural aspirate, the 'k' sound not being strongly pronounced.
- (ng) at the beginning of a word is rare, but when it occurs (*e.g.*, *ngã* = I), the 'g' is scarcely sounded; it only serves to give the 'n' a nasal sound.
- (y) is never used to form a separate syllable, *e.g.*, 'nely' (= the Assamese vegetable called 'lopa') is a monosyllable.

III.—ACCENT.

In the Dafia language accent does not apparently play so important a part as in Miri. The accent usually falls on the penultimate syllable of a word, but in delivering a sentence the position of a word in such sentence may cause it to change its accent or even to change its vowels from long to short or *vice versâ*, in order to suit the cadence of the sentence, *e.g.*,

- | | | |
|--------------|----------------------|---|
| Ikî mûllûngâ | chô-â-sû-dna. | } The dogs are fighting. |
| Dog (plural) | biting together are. | |
| but— | | |
| Lûpâ | au-nâm îki-a* sî. | } This is the dog that was shot
in the neck. |
| Neck (in) | shot been dog this. | |

In the former sentence 'ikî' is rather slurred over, but in the latter it is the most important word, and a slight pause takes place before pronouncing it, which has the effect of lengthening the first vowel and shortening the second.

* Nominative 'a'.

PART II.—ACCIDENCE.

I.—NOUNS.

1.—*Gender.*

1. In the case of individuals of the human family, gender is denoted (a) by different words, (b) by adding the word 'nyegâ' = male, and 'nyemm' = female, to the noun, and generally after it.

(a) *Examples.*

<i>Masculine.</i>	<i>Feminine.</i>
Âbo = father.	Âminâ = mother, sometimes âna or ân.
Abbû or Atch = elder brother.	Ammî = elder sister.
Bor = younger brother.	Buirma = younger sister.
Âtta = grandfather or father-in-law.	Ai = grandmother or mother-in-law.
Mâb = son-in-law.	Nyehyû = daughter-in-law.
Nyâla = husband.	Nyîhyû = wife.
Nyerrâ = slave.	Pân = female slave.
Tûmba = bachelor.	Hamî = spinster.
Yâpâng = young man.	Nyijir = young woman.
Nyekâm = old man.	Hûkh = old woman.

(b) *Examples.*

<i>Masculine.</i>	<i>Feminine.</i>
Nyî nyegâ = man.	Nyî nyemm = woman, or nyemm nyî, indifferently.
Kâ nyegâ or nyegâ kâ = son.	Kâ nyemm = daughter.
Tanu nyegâ = male Apa Tanang.	Tanu nyemm = female Apa Tanang.

2. In the case of the inferior animals, gender is often distinguished by certain suffixes with the reduplication of the last syllable of the noun; the usual suffix is 'p' for the masculine and 'n' for the feminine, but these sometimes change, apparently for

euphony's sake, to, 'b', 'ba', 'pa', for the masculine, and to 'na' for the feminine.

Examples.

	<i>Masculine.</i>	<i>Feminine.</i>
Ikî = dog	... Ikî kîb.	Ikî kîn.
Sarâm = otter	... Sarâm râmp.	Sarâm râmna.
Sata = elephant.	... Sata taba	Sata tenna.
Shûtâm = bear	... Shûtâm tâmp	Shûtâm tâmna.
Sibin = goat	... Sîbin bîmpa.	Sîbin bîna.
Shudum = deer	... Shudum dumba	Shudum dumna.
Tâkâr = leopard	... Tâkâr kârp	Tâkâr kârna.
Saba = mithon	... Saba sâb	Saba san.
Porâ = domestic fowl...	Porâ rop	Porâ ron.
Porsin = wild fowl	... Porsin semp	Porsin sen.
Pojâb = duck	... Pojâb jâppa	Pojâb jâbna.
Mindui = buffalo	... Mindui duib	Mindui duin.
Pâmchi = mouse	... Pâmchi chîp	Pâmchi chin.
Kûbbû = rat	... Kûbbû bûpa	Kûbbû bûna.
Perrii = dorick*	... Perrii rûpa	Perrii rûna.
Sebbî = monkey	... Sebbî begga	Sebbî ben.

The last example differs a good deal from the rule laid down, but possibly only for euphony's sake. But no rule can, I think, be laid down to include the following four words :

	<i>Masculine.</i>	<i>Feminine.</i>
Shemin=tiger	Shemin pâp.	Shemin pân.
Sar=wild pig.	Sar îrum.	Sar rân.
Illyi=domestic pig.	Illyi yîppa.	Illyi hûn.
Sa=bull or cow (Asse. Goru)	Sa hab.	Sa han.

But the usual way of distinguishing gender is, as in the case of human beings, by adding the words *nyegâ* or *nyemma*, even to the nouns mentioned above, *e.g.*, *shûtâm tâmb* and *shûtâm nyegâ*, as well as *shûtâm tâmna* and *shûtâm nyemma* seem to be used indifferently. Similarly *ikî nyegâ*, *ikî nyemma*=dog, male and female ; *sîss nyegâ*, *sîss nyemma*=porcupine, male and female.

* This is the bird whose scientific name is *Euplocamus Lorisfeldi*, the black crested bulij.

The question "Is it a male or female?" with reference to the examples given above, would be asked, as the following examples will illustrate:

Sata	tenn	êyî? *	Tab	êyî? *
Elephant	female	is ?	Male	is ?

But where the animal referred to is actually present, its generic name is usually omitted in asking the question, *e.g.*, if a duck is offered for sale the would-be purchaser asks—

Jâbn	êyî? *	Jâp	êyî? *
(Duck) female	is ?	(Duck) male	is ?

or, pointing to a pup, a Dafla would ask—

Kîn	êyî? *	Kîb	êyî? *
(Dog) female	is ?	(Dog) male	is ?

Using *nyegâ* and *nyemm*, we should have *nyemm-alyê nyegnalyê* ? = Is it a male or female ? The 'n' is probably inserted for euphony in *nyeg-n-alyê*.

It is noticeable that, unlike the Miris, the Daflas place the feminine signification before the masculine in the above sentences,

2.—Number.

The plural is formed by the use of the suffixes *tûllûê*, *malûhêr-mullûêr*, *ûтчүmma* and *edê*. But very often no suffix at all is added, though the plural is implied.

These suffixes appear to be used almost indifferently, *e.g.*,

Nyî tûllûê, *nyî malûhêr*, *nyî mullûêr* = men. *San tûllûê* = trees.

Sîbin ûтчүmma or *sîbin edê* = goats.

But *tûllûê* seems capable of being used with every kind of noun to a greater degree than the other suffixes, while *edê* seems to be used more with reference to the lower animals than to inanimate objects.

Examples.

Tananga ûnma.

Apa Tanangs came.

Kâ edê shâ-min-dâ.

Children playing are.

Sâ darâb pûтч mullûsâm bügnê

Here thing (plural) these take away

} The Apa Tanangs (*i.e.*, several of them) came.

} The children are playing.

} Take these things away.

* Interrogative alternative particle.

3.—Case.

1. The following are the simple case-endings of the oblique cases of nouns. Personal pronouns, as will be seen later, differ slightly from nouns in their case-endings, and so do proper nouns from common nouns :

Possessive : ' ka ' or (for proper nouns) ' ga.'

Dative : ' m ' (same as accusative), but for proper nouns ' ba.'

Accusative : ' m,' no termination at all for inanimate nouns ;
for proper nouns ' ne.'

Ablative : ' okka ' or ' hokka.'

Instrumental : ' hella ' or ' alla ' or ' lokka.'

Locative : ' sâ ' or ' hâ.'

2. Details and examples of each case are now given.

The nominative is generally, but not invariably, marked by the nominative ' a,' which sometimes causes a change in the pronunciation of the noun. Sometimes ' gâ ' is substituted for ' a.'

Examples.

Pât-a (pronounced pâ-ta)	sudumam	} Tigers eat deer.
Tigers	deer eat.	
	dadna	
Ikî-a ngâm gâm pâ.		} A dog has bitten me.
Dog me bitten has.		
Tâ gâ ngâm dîg neb-ba.		} A thorn has pricked me.
Thorn me pricked has.		

3. As in Miri, there is a sense of possession underlying the suffix ' ka ' of the possessive case. Hence ' ka ' is used chiefly with the names of human beings, and is usually omitted where the genitive is descriptive or definitive.

Examples.

Sâ ngâ-ka âbo-ka nâm.	} Here is my father's house.
Here my father's house.	
Sâ nanga sî hîgûmna ? Poduga	} Whose village is this ? It
Here village this whose ? Podu's.	

Ngã Podu-ga kâ-a. I Podu's son.	} I am Podu's son.
Ammâ's ka ez kârch dâ. Mother's cloth dirty is.	} Mother's cloth is dirty.
Sata ala ; <i>rarely</i> sata ka âla. Elephant leg. Elephant's leg.	} An elephant's leg.
Illyi âla ottâ-dâ. Pig leg short are.	} Pigs' legs are short.

4. With common nouns the case-ending of the dative and accusative is the same, viz., 'm.'

Examples.

Ma satam âm demged dâ. He elephant to dhân giving to eat is.	} He is giving the elephant dhân to eat.
Hûkh- hâm kâ-kin-tâ. Old woman that to show.	} Show it to the old woman.
Ngã hûkh âk ba jît-nûmma.* I old woman one to give did.	} I gave it to an old woman.
Ngã ammâm ez jinma.* I mother to cloth gave.	} I gave mother a cloth.
Ngã nâ môbûngâm Sâgâba jît-nûm- ma.* I your gun Sâgâ to give did.	} I gave your gun to Sâgâ.
Ngã Sagaba Toppûne nyerrâ-ba. I Saga to Toppu (acc.) slave as jît-nûmma. give did.	} I gave Toppu to Saga as a slave.

5. The accusative case-ending 'm' is not usually added to an inanimate noun. But it is often added to the dative to bring out the contrast between the dative and accusative in a sentence.

Examples.

Bâllam oppo jinmâ.* Them to liquor I gave.	} I gave them liquor.
Ûm pâr tâ. Fire light.	} Light a fire.

* 'Jinma,' a not finally completed act. Assamese 'di chohilo' jît-numma, finally completed Assamese 'dilô.'

But where the demonstrative pronoun is used with the accusative the former takes the case-ending even when used with a noun that ordinarily would not.

Examples.

Ũm hām pār tâ.	}	Light <i>the</i> fire, i.e., in the fire-place.
Fire the light.		
Ngâm lâmpla-hâm kâ-kin-tâ.	}	Show me the road.
Me to road the show.		

6. For the true ablative that merely denotes 'separation from' 'okka' is the simple case-ending.

Example.

Âlo nyî âl okka nâ-tâ.	}	Take it from that man.
There man that from take.		

But particles varying according to the meaning are prefixed to above case-ending to denote 'from the locality of,' 'from the time of' etc.

From the top of	is 'au-okka.'
From a place down stream*	is 'bâl okka.'
From a place up stream*.	is 'tâl-lokka.'
From a place inland*	is 'â-lokka.'
From a place (ordinarily)	is 'hokka' or 'olokka.'
From the time of	'gâl-okka.'
From <i>or</i> out of certain materials	is 'hok' or 'hokka.'
From the mouth of	is 'hokka.'

Examples.

Ma sat au-okka hol-ne-bâ.	}	He fell off an elephant.
He elephant top from fall did.		
Mindui au-okka îpot-tâ.	}	Get off the buffalo.
Buffalo above from descend.		

* The Daflas have no terms for the four cardinal points—'up the river,' 'down the river' and 'on either side of the river' is their method of expressing direction.

Lakhimpur bâlokka Târâg nangudeh.
 Lakhimpur up from Tara's 'chang',
 hob lâinyigâ lyîl-nepü.
 there to days two do will. } It will take two days (to travel) from Lakhimpur up to Tara's 'chang.'

* NOTE.—This would be said by a man living up in the hills. In the plains a man would say—

Lakhimpur sok Târâg nangu
 Lakhimpur here from Tara's village
 tâl-ba lâ-inyigâ lyîl-nepü.
 up to days two do will. } It will take two days to travel from Lakhimpur up to Tara's chang.

Bâzâr hokka or olokka embin bâ-tâ.
 Bazar from from rice bring. } Bring rice from the bazar.

Ma moil gâl-okka kârdâ.
 He yesterday from ill is. } He has been ill since yesterday.

Ngâlu embin hok oppo mûj
 We rice from liquor preparing
 madenna.
 make. } We make liquor out of rice.

Nanga nyî hokka tâdnûmma.
 Village men from hear did. } I heard it from the villagers.

7. The true instrumental, *e.g.*, he killed it with a gun, with an arrow, with a stick, is expressed by the particles 'hella' or 'alla' added to the simple form of the noun; the difference between 'hella' and 'alla' is not very clear, but 'hella' seems more graphic, that is, a Dafia excitedly describing what he had seen, would use 'hella,' but if stating loosely what he had been told would use 'alla.' The termination 'lokka' also sometimes forms the instrumental.

Examples.

Ha nyemmam dap hella manma.
 He woman big stick with struck. } He struck a woman with a big stick.

Ha nyemmam benyâng alla manma.
 He woman small stick with struck. } He struck a woman with a small stick. (The speaker did not himself see this.)

Ezz hella or ezz lokka ne-khrâ-tâ.
 Cloth with cloth with wipe. } Wipe it with a cloth.

Ma ngâ âlâ lablû yotchi hella pânma.
 He my hand right knife with cut. } He cut my right hand with a knife.

To denote 'means by which locomotion is made,' 'ba' is added to the simple noun, with euphonic variations where necessary.

Ma sat-au-ba or sat au-wa ûnma.
He elephant above by elephant } He came by elephant.
above by came.

Nâ pobbû-ba ûnmâyê, lâmplâ-ba
You river by came? Road by came? } Did you come by river or
ûnmâyê road?

Ha nâba ûnma; ngâ tûmpa-ba
He boat by came; I walking by } He came by boat; I walked.
ûnmê. came.

8. The locative (denoting 'at a place') is expressed by adding 'sâ' or 'hâ' to the simple noun.

'Sâ' and 'hâ' are really adverbs meaning 'here' and 'there', respectively.

Examples.

Ma zilla sâ dâ-il nye-pû.
He station in stay will. } He will stay in the station.

Hâle ga nâm hâ dâdna.
Hale's house in is. } He is in Hale's house.

9. Other miscellaneous examples are given below which cannot properly be said to come under any of the above seven cases. 'Direction through,' 'motion towards,' 'accompaniment,' 'in the presence of,' etc., are illustrated.

Examples.

Ha mnârâ lepâ-ba ûnna or ûn-bâ.
He jungle middle by went went. } He went through the jungle.

Hotch hâ hog dâdna?
Basket in what is? } What is in your basket?

Nâm arûhe dâdna.
House within is. } (He) is inside the house.

Nâ grâyâ ngâ mnârâ dânma.
You calling I jungle (in) was. } I was in the jungle when you called.

Danyi al ap-tâ. Sun in put.	} Put it in the sun.
Issh-ba nyî ak kâ hol ânne-bâ. Water into man one falling gone has.	} A man has fallen into the water.
Ma nâm ba ânna. He house towards went.	} He went home.
Ghât hâ or ba hûdlâ i-tlyinne. Ghat to to when go will.	} When will you go to the ghât.
Bûllû nangû-ba bol ânma. Their village to taking went.	} They took him to their village.
Bâbû dâkh ba innû. Babu's side to go.	} Go to the Babu.
Ngâ lagaba ûnjû. Me with come.	} Come with me.
Sâ nyî tâllû lagba î-yâ. These men (plural) with go not.	} Do not go with these men.
Illyi kâ tâllû ha ân. Pig children (plural) mother. lagaba dâ-ki*-denna, with staying always are.	} Young pig always accompa- ny their mother.
Hâ dâkâ kâdba 'dhon' jîtnûnum- ma. He remaining seeing money I gave.	} I paid the money in his pre- sence.

Some more examples similar to these will be found under the head 'Postpositions.'

II. — ADJECTIVES.

1. As in Miri, adjectives are usually placed before the noun they qualify, but can be put after, without any obvious difference in meaning. But a numeral always follows the noun.

Examples.

Ma dap àsson alla jî-p-nûmma. He big stick long with struck has.	} He struck him with a long stick.
Âm sâyîn nyîngna mâ. 'Dhan' green ripe not.	} Green paddy is not ripe.

* 'ki,' a frequentative particle; see under 'Particles.'

(a) The comparative is formed by adding 'yâ' to the simple adjective, the object compared going into the accusative case, but unlike Miri, no separate word, such as 'pünüm,' is required for 'than.'

Examples.

Ngã ezzî* nâ ezz-hâm âl-yâ-dâ. }
My cloth your cloth than good } My cloth is better than yours.
more is.

Ma ngâm âkhai yâ-dna† }
He me than old more is } He is older than I.

Podu ngâm koi-yâ-dna.† }
Podu me than big more is. } Podu is bigger (i.e., taller
and stronger) than I.

Sâm ha ka yâ nna.† }
This than that big more is. } That is larger than this.

If the adjective becomes adverbial, rendering necessary the addition to it of the particle 'ba', 'yâ' is inserted before 'bâ'.

Example.

Ngâm herin yâ-ba yâdna. }
Me fast more (adv.) runs. } He runs faster than I.

(b) The superlative is formed by the insertion of 'mûllija ha,' or 'mûllû jâ-hâm' or 'mûllû ga' '..... hâm,' before the comparative. Though the distinction between the above three methods is not always kept up, it seems to be this :

- (1) 'Mûllija ha' (= than all) generally refers to inanimate objects not actually present but lazily thought of.
- (2) 'Mûllûja-hâm' refers to human beings or things the speaker takes more interest in, and is the most truly grammatical form of the three.
- (3) Where the object compared is repeated, e.g., 'our dogs are the biggest of all dogs,' it is inserted between 'mûllûga' and 'hâm.'

* Nominative 'î'.

† With the comparative and superlative 'â' frequently changes to 'dna,' 'a' or 'nna' for euphony's sake.

Examples.

Ha nâm-a mûllija ha âl yâ-nna. His house than all good more is.	}	His house is the best of all.
Hâ nyî ha mûllû jâ-hâm There man that than all oppo mali yâ-gâ* tâ-dâ. liquor most much drinks.		
Kampt olyokka mûllûgan Khampti dao all olyâ† hâm âl- yâ- dna. dao than good more are.‡	}	That man drinks the most liquor of all.
	}	Khampti daos are the best of all.

3.—NUMERALS.

1. The cardinals from 1 to 10 are —

Akin	...	1	Âkr	...	6
Anye	...	2	Kannî	...	7
Om	...	3	Plîn	...	8
Apl	...	4	Kyâ	...	9
Âng	...	5	Illyi	...	10

In counting, Daflas do not go beyond 10, they begin again at 1.

2. The suffix 'gâ' is added to all the cardinals alike (differing in this respect from the Miri suffix 'kâ'). A prefix 'â' answering to the Miri 'â' is added to the numeral "three" but apparently to no other.

Examples.

Nyî anyi-gâ ânma. Men two came	}	Two men came.
Ngâ nyî kyâ-gâ-kâ-pâ-tenma. I men nine see happen did.		

3. 'Akin-gâ' (= one) is also used in a sense corresponding to the English indefinite article, and is sometimes shortened to 'Akko,' but there is also another word, 'nâ-gâ,' which corresponds to the indefinite article, and sometimes too 'gâ' alone.

* This is really 'yâ' the comparative suffix, and 'ôgâ' (= much).

† Shortened form.

‡ With the comparative and superlative 'da' frequently changes to 'dna,' 'a' or 'nna' for euphony's sake.

Examples.

Ngâm beny akkin gâ bi-tâ. } Bring me a stick.
 To me small stick a bring.
 Nâ âssobâ âkko rep-nũmma. } I bought a long boat.
 Boat long a buy did.

4. The cardinals from 11 to 19, 21 to 29, 31 to 39 and onwards are formed by adding the word for 1, 2, 3, etc., to the word for 10, 20, 30, etc., inserting 'la' between each, and making any other advisable euphonic change, as :

Illyi lakkin 11, illyi lêne 12, illyi lââm 13, illyi lêplîn 18, illyi lakyâ 19, nyikri lakkin 21.

5. The formations of the numerals 20, 30, 40, etc., is so irregular that no rule can be laid down for forming them. They are therefore given *in extenso*: nyikri 20, chomum 30, jempl 40, or chempl 40, châmûng 50, chunkr 60, chunkanni 70, chemp-küllûmplîni 80, chunkêr 90, lûg 100.

6. The difference between the Dafla and Miri mode of counting is remarkable. In Miri 'êing â-âm-kâ' (literally 10,3) = 30; in Dafla 'illyi om' (literally 10,3) = 13.

7. As in Miri, the cardinal is often preceded by an expletive or particle, so much so that the real number is almost lost sight of sometimes. The particle varies according to the class of objects designated. The classification, however, differs a good deal from the Miri classification, *e.g.*—

Bâr	} designates	{	rupees, four or two anna pieces,
Bar, or			money generally, brass plates, flat dishes,
Bârû			moons.
Dor	„	...	Animals.
Nâm	„	...	Houses.
Pom	„	...	Villages.
Dâg	„	...	Short pieces of wood.
Bû	„	...	Small bamboos.
Nû	„	...	Large live trees.
Rûng	„	...	Cloth.
Bor	„	...	Leaves of trees.
Pû	„	...	Eggs.
Yâr	„	...	Long pieces of timber, long bamboos.
Pu	„	...	Bottles, <i>kolsis</i> , or any vessel holding liquid.
Tâ	„	...	Glasses (exception to the above).
Lâ	„	...	Days.

8. On the other hand, several familiar nouns require no such particle, *e.g.*, nyî anyigâ = two men, nyî âng gâ = five men, nyî âkrgâ = six men; nâ aplugâ = four boats, nâ ângâ = five boats.

9. But the manner in which the above particles blend with the cardinal is so irregular and confusing that it will be necessary to give several instances.

Examples.

Taka bâr-ûngâ = five rupees; hîk bâr-ûngâ = five 4 anna pieces; taka bâr-krâ = six rupees; taka bar-lyi le plîn gâ = eighteen rupees.

Sat dorrgâ = one elephant; sat dorkrgâ = six elephants; sîbin dornyigâ = two goats.

Nâm nâng kingâ = one house; nâm nemnyigâ = two houses; nâm nomûngâ = three houses; nâm nâmngâ = five houses.

Nangû pongkingâ = one village; nangû pomplagâ = four villages; nangû pomûngâ = five villages; nangû pongkrâ = six villages.

Sûdâ dâg = one short piece of timber; sûdâ dain yâ dângâ = five short pieces of timber.

A buinya bûplagâ = four small bamboos.

San nûngâ = five trees; san nûkrâ = six trees.

Ezz rûnkingâ = one piece of cloth; ezzi rûmngâ = five pieces of cloth; ezzi rûngkrâ = six pieces of cloth.

Okr borkingâ, okr borûngâ, { Leaf (of tree) one, leaves five,
okr borkrgâ. { leaves six.

Pûp pûkin gâ, pûp pûngâ, { Egg one, eggs five, eggs six.
pûp pûkrâ. {

A yedplagâ, a yârûngâ, a { Bamboos four, bamboos five,
yârkrâ. { bamboos six.

'Bottol pûngâ' means 'one bottle.' Contrast 'pûp pûngâ' which means 'five eggs.'

Gilâs tâkingâ, gilâs tênyigâ, gilâs tâkrâ, glass (or cup) one, glasses (or cups) two, glasses (or cups) six.

Unlike Miri, the above particles are kept up throughout, *viz.*, for 7, 8, 9, 10 and upwards (*e.g.* barp kâlâm-plîngâ = eight rupees) till 20 is reached, then we go back to the simple form, *e.g.*, lâ-lyi-lê kyâgâ = nineteen days, âl nyikhru gâ = twenty days, âl chemplgâ = forty days.

Similarly bâr-lyigâ = ten rupees, bârlyi-lê kyâgâ = nineteen rupees*, "dhon" nyikhrugâ = twenty rupees, "dhon" chemplgâ = forty rupees.

Nineteen is often expressed as 'one less than twenty,' *e.g.*, Bârg tâ nyilâ nyikhru tânagâ = rupee one, also if twenty about to be.

For convenience sake, adverbial numerals may be dealt with here. They are formed by prefixing 'le,' 'la' or 'lu' to the simple cardinal, the vowel coalescing as usual with the numeral's initial vowel.

The suffix 'gâ,' however, is not often added to the first four adverbial numerals, at any rate not so often as to the fifth and sixth.

Lekin = once.	Lûm = three times.	|	Lûng-gâ, = five times.
Lînyi = twice.	Lûpl = four times.		Lûkr-gâ, = six times.

There are no ordinals in Dafla. 'First' is expressed by the particle 'cho,' and 'hok-a' or 'hok okûba ha,' meaning 'after that,' is used in lieu of the remaining ordinals.

III.—PRONOUNS.

1. —PERSONAL PRONOUNS.

Singular.

<i>Nom.</i>	Ngâ = I	Nâ = You	Ma or Ha = He or She.
<i>Poss.</i>	Ngâ-ka	Nâ-ka	Mui-ga, Ilo-ka or Gina-ga.
<i>Dat.</i>	Ngâp	Nâp	Ma-âm, hâm or mî am.

Singular.

<i>Acc.</i>	Ngâm	Nâm	Ma-âm, hâm.
<i>Abl.</i>	Ngâ-hok	Nâhok	Mûghok
<i>Intr.</i>	Ngâ-gâlok	Nâ-gâlok	Mui-gâlok.

* This is a borrowed Assamese word, used by the Daflas.

Plural.

<i>Nom.</i>	Ngâ-lu	Nâ-lu	Bâlla or mû-bâll.
<i>Poss.</i>	Ngâ-lu-ga	Nâ-lu-ga	Bâll-ga, or merely bâllâ
<i>Dat.</i>	Ngâ-l-ba	Nâ-l-ba	Bâll-ba.
<i>Acc.</i>	Ngâ-l-âm	Nâ-l-âm	Bâll-âm.
<i>Abl.</i>	Ngâ-lu-hok	Nâ-lu-hok	Bâll-g-hok.
<i>Intr.</i>	Ngâ-l-gâlok	Nâ-l-gâlok	Bâll-gâlok.

NOTES.—There are no separate words answering to the Mir-pronominal adjectives ngâ-kem, nâ=kem, bui-ken (= mine, yours, his, etc.), ngâ-ka, nâ-ka, etc., serve both purposes. The Daflas, in their loose way of speaking, often substitute the accusative ngâm, nâm, etc., for the real dative, while the proper dative of the third person singular 'mû-ba' or 'ho-ba' is hardly ever used. The ablative and instrumental are often interchanged in conversation. To render such phrases as : "this is *for* you," "it is too large *for* you," "too small *for* me," the proper dative is always used, *e.g.*, Sâm nâp-a = This is for you ; nâp koi-i-dâ = It is too large for you.

'Mûllû,' the plural suffix, is usually joined with the plural form of personal pronouns ; as :

Ngâ nâ-lâm mûllyâm taka bârkrâ	} I will give you six rupees.
I you to (plural) rupees six	
jîn-pû.	
give will.	

Unlike the Miris, the Daflas do not emphasize the subject by the addition of the personal pronoun.

Example.

Saga benma nyî-a egâ ülyî.	} Saga said that many men
Saga said men many come have.	

But neuter nouns are followed by 'ha' (= Miri 'da') ; as—

Ngâ-ka ezz ha darû-mâ.	} My cloth is dirty.
My cloth it clean not.	

Ezz ham ngâp jibba.	} Give me the cloth.
Cloth it me to give.	

There is no declinable reflexive pronoun. 'Âtte,' meaning 'self,' does for the accusative, as :

Ma âtte ma-sû-ga-denna.	} He killed himself.
He self kill self cause did.	

My own, your own, their own, etc., is simply ngâ-ka, nâ-ka, etc.

The particle 'sî' or 'shî', which has a reflexive or reciprocal force, is dealt with under 'Particles.'

2.—RELATIVE PRONOUNS.

Properly, there are no relative pronouns, the manner in which English relative pronouns are rendered in Dafla will have to be illustrated somewhat fully by examples.

Examples.

Yoilyiga ngâ nyî kânâm* ha,† sî. Yesterday I man seen he this.	} This is the man I saw yesterday.
Ngâ taka bârgâ jinûm nyî hê sî. I rupee one given man he this.	} This is the man to whom I gave a rupee.
Sa sikok‡ or sin-hok nyîe sî. Cow dead of him dead of him man this	} This is the man whose cow died.
Ngâ nâ krikânûmma sâ sî. I boat measured here this.	} This is the boat which I measured.
Hâ nyî-e§ sâ ezzsâm ngâp-a That man here cloth this me to jîpela|| sinna. given having died.	} That man who gave me this cloth is dead.
Ngâ-ka môbû nânâm nyî-ha, sî. My gun taken been man he this.	} This is the man from whom I took a gun.
Moilyiga sîbin ha âl-mâ-nma¶ sâl Yesterday goat it well not was to-day âl duk. well is.	} The goat that was ill yesterday has recovered to-day.
Âl âl porolâ kâ-pâ-linpâ Good good fowls see happen will rel-bûttâ. buying bring.	} Buy what good fowls you see.
Nâ pasiga darâb dâdna hâm, ngâp Your basket things are them, me to jibba. give.	} Give me what is in your basket.

* kânâm, past participle passive of root 'kâ'=see.

† 'hâ' and 'sî' are demonstrative pronouns, and 'hê' the emphatic form of 'ha'.

‡ 'sikok' contracted form, I think, for 'sin-ka-hok'.

§ 'e' emphasizes the noun to which it is joined.

|| 'pîpela' is the past participle active.

¶ Al-mâ-nma is a contraction for 'âl-mâ-danma,' literally 'well not was'.

Above examples show that it is impossible to lay down any definite rule for rendering English relative pronouns into Dafla, but there is no difficulty if one enters into the spirit of the language.

3.—INTERROGATIVE PRONOUNS.

The pronoun for 'who' differs so much in its oblique cases from the nominative that it can hardly be called a declinable pronoun. The following examples illustrate each case :

Hîũm jipna ? hîũm jîpna ? Who gave ? Who struck ?	} Who gave it ? Who struck you ?
Sâ nyî sî hîya ? Here man this who ?	} Who is this man ?
Hâ sîbin ha hîgũm <i>or</i> hîgâ ? There goat that whose whose ?	} Whose goat is that ?
Sâ nangu hîga ? Nâ hîba Here village whose ? You whom to jinma ? gave ?	} Whose village is this ? To whom did you give it ?
Nâ hîg-âlokka nânma. You whom from took.	} From whom did you take it ?
Nâ hîga lagba* dâdna. You whom with are.	} With whom are you stay. ing ?
Hîya-khe ânina ? Hâ Who (plural) have come ? There nâm mûllû ha hîgunna ? houses (plural) those whose ?	} Who have come ? Whose are those houses ?
Hîba-khe jinma ? Hîinne- Whom to (plural) gave ? Whom khe gânma ? (plural) called ?	} To whom did you give it ? Whom did you call ?
Hîg-âlokka-khe nânma ? Whom from (plural) took ?	} From whom did you take it ?
Hîga-khe lagba* dâdna ? Whom (plural) with stayed ?	} With whom (plural) did you stay.

'Hog,' meaning 'what' or 'which,' seems to be indeclinable, as the examples will show. 'Hogola' or 'hoglâ,' meaning 'where,' is the locative case.

* Ordinarily 'with' is 'lagha,' but not here. The uses of 'lagba,' lagba, etc., are discussed under 'Postpositions,' q.v.

Examples.

Nâlu hog lyikamna ? You what doing are ?	} What are you doing ?
Nâl (for nâlu) hog lyitnũm ? You you (plural) what done have ?	} What have you done ?
Nâ (for nâka) anyîha hog lyinma ? Your your eyes what did ?	} What is the matter with your eyes ?
Hoglâ lâmplaba it lyinne ? Which by road by go will ?	} By which road shall I go ?
Hogaba lyin-hâ, meaning 'what kind of' (for cloth, etc.). Hogoblyin-gâ, meaning 'what sort of' (for men, etc.). Hogadgâ, meaning 'how many ?' 'how much ?' are all indeclinable.	

4.—DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are—

Sî = *this* person or thing, *near*.

Ishi = *that* person or thing, *near*.

Âlâ = *that* person or thing, *in sight but not near*.

Ha = *that* person or thing, *not near*.

'Sî' is declinable, *viz.*, poss. sâ-ka; dat. and acc. sâm. abl. sâ-gâlok; while with postpositions the form 'sâ' is used, as sâ lagba = with this. 'Ha' is similarly declined; if 'ka' is omitted, 'sâ' and 'hâ' are used for the genitive, not 'sî' or 'ha,' just as the genitive case of 'bâllu' is 'bâllû.'

Although all these demonstratives follow the noun, their correlative adverb precedes it; the correlative adverb is nearly always used if the noun is used, but if no noun is used, the demonstrative pronoun can stand alone.

Examples.

Sâ nyem sî Podu-ga nyîhî-a.* Here woman this Podu's wife.	} This woman is Podu's wife.
Sâ ezz sâm ngâ hog ma-tlyinne. Here cloth this I what do shall ?	} What shall I do with this cloth.
Sâ mindui sî sâ nyî sâ-ka-lyê.† Here buffalo this here man this of ?	} Is this buffalo this man's ?

* Nominative 'a.'

† 'lyê,' is the interrogative particle.

Sâ nyî sâ-katâba* ma na-lû-pân- Here man his on the reprisal cut ma-lyê? did?	} Did he to take reprisals cut this man?
Hâ nyî ha rûgrâ denna There man that mad is	} That man is mad.
Hâ nyî mûllûhâm jibba There men (plural) those to give	} Give it to those men.

5. —ADJECTIVAL PRONOUNS.

Under this head, I have included pronouns, such as 'each,' 'the same,' 'the one,' 'the other,' 'such,' 'another,' are turned.

The following examples will show how the English adjectival pronouns 'each,' 'the same,' 'the one,' 'the other,' 'such,' 'another,' are turned.

Examples.

Sâ nyî mûllû sâm nyî chirâ Here men (plural) these men each toka bârg bârg-ba† jittâ rupee one one (adverb) give.	} Give each of these men a rupee.
Ngâ nyî chirâ lissâ-gâ môbû I man each once gun âm-ne-pü.‡ fire let will.	} I will let each man fire one shot.
Ngâlu nangu pongkin lokka We village (village) one from uîlne. come.	} We come from the same village.
Ngâ nyîhyûnga anyigâ dâdna: My wives two are: âkne hûkh-ha, âkne nyîjîr denna one old, the other young is.	} I have two wives: one is old, the other young.

* Usual meaning of 'katâba' is 'on account of'.

† The uncontracted form would be 'bârg-ga bârg-ga ba' 'ba' is the adverbial particle.

‡ 'ne' is a permissive particle.

Så	oppo	saba	nå	} Can you make such liquor, or liquor like this?
Here	liquor	thus	you	
ma-	chin-	dann-lyê		
make	knowing	are	?	
Hå	darâb	hâm	Podû-ba	} I did not give it to Podu, but to the other man.
There	thing	that	Podu to	
ji- mâ.				
gave	not.			
nyî	oksunna*	jît-nûmma		} I will not go by that road, but by another.
man	the other	give	did.	
Ngå	så	lâmplâba	ût-mâ,	
I	that	road	by go will not;	
khrib*	lâmplâba	ûtlyinne.		}
another	road	by	go will.	

6.—INDEFINITE PRONOUNS.

Under this head I have included such pronouns as 'some', 'some ... others,' 'many,' 'few,' 'someone,' 'something.'

Examples.

Nyîsu	tûgna	sa	edin	dadna,	} Some Daflas eat beef, but most do not.
Daflas	some	cow	flesh	eat,	
mali-yâ	na	da-mâ-	denna.		
most	eat	not	do.		
Tûgne	Joyhing	ba	ûde,	} Some have gone to Joyhing, some to the Apa-Tanang country.	
Some	Joyhing	to	gone are,		
tûgne	Tanû-ba		ûde.		
some	Apa Tanang	to	gone are.		
Moy	hiyâl	porongâm	ejâg	} A jackal took away several fowls last night.	
Last night	jackal	fowls	the many		
nû-g-nenma.					
took.					
Nyîsu	nangu	tâ	lokka	sab	} Of the mithan we brought down from the hills, few are left.
Dafla	village	up	from	mithan	
bâ-khok	megnehê	dâdna			
brought	of	few (indeed)	remain.		

* 'oksunna' the other, cf., Latin 'alter'; 'khrib,' another, cf., Latin 'alias'.

Nyî gâ ngâ mâj-hâm detchâ }
 Man a my holy bells the stolen } Some one has stolen my
 ganbâ. } *deo gantas.*
 has.

Hâ nyemm hâm hoggâ }
 There woman that something } He gave the woman some-
 jignenma, hoga buddi, } thing, but I could not see
 give did, what it might be, } what.
 jinma, ngâ kâr dar-ta-mâ.
 he gave I see could not.

Mnârâ ngâl hogjâ }
 Jungle (in) we anything } In the jungle we found
 da-pâ-mâ-pe-nũmma. } nothing to eat.
 eat find not did.

7.—CORRELATIVE.

The following examples will show how English pronominal correlative clauses are turned in Dafia. Adverbial correlative clauses will be found under 'Adverbs,' though it is sometimes difficult to draw a distinction between the two kinds.

Examples.

Nâ 'dhon' dâdna, hadigâ }
 Your money is so much, } Give me all the money you
 mûllyâm jibba. } have.
 all give.

Nyî mûllige lâmage üg-tâ }
 Men* many few come cause. } Bring as many men as you
 can.

Mâj mûllige lâmage bâ-tâ }
 Holy bells many few bring. } Bring as many holy bells as
 you can.

Nâ da târgolla da-tâ. }
 You eat possible eat. } Eat as much as you can.

Nâ âlâ-hâ nârâbla nâ-târgolla }
 Your hand in holding take possible, } Take away as much as your
 nâgnî.* } hand will hold.
 take away.

* 'nâgnî' is, I believe, for 'nâ, ânnî' = 'take,' 'go,' the 'g' being inserted to avoid the hiatus.

Sâlgâ dânyi kâdna	}	If the sun shines as much tomorrow as to-day, the paddy will ripen.
To-day sun shines (lit : 'sees')		
sadga, arlottâ kâbnyilâ		
so much tomorrow also shines if		
âm nyin-nepti.		
paddy ripen will.		
Ngâ ma-nâm hadigâ nâ-tâ matâ.	}	Do as much as I have done.
I done so much you also do.		

For contrast's sake an adverbial correlative sentence may be inserted here :

Ngâ lyinâm haba,	}	Do as I have done.
I done in that manner,		
nâ-tâ lyittâ.		
you also do.		

IV.—VERBS.

1.—THE SUBSTANTIVE VERB.

The third person of this verb's present tense admits of several forms. The distinction between the uses of the different forms is illustrated in Part III (Syntax) under IV—Verbs. The rules that seem to govern the use of the different forms are given here.

The first and second persons of the present and past tenses have only one form: Ngâ dâ-dnê, nâ dâ-dâ = I am, thou art; ngâlu dâdnê, nâlu dâ-dâ = we are, you are. Ngâ dâdna, nâ dâdna, ngâlu dâdna nâlu dâdna = I was, thou wert, etc.

The forms for the third person are dâ-dâ, dâ, dâd-na, denna, both in the singular and plural, for the present tense, and dâdna or nemma both in the singular and plural for the past tense.

The future tense is 'nenpti'.

The negative of this verb for all persons, numbers, or tenses is very often simply 'mâ' (= 'not').

Rules for the use of the different forms of the third person.

'Dâ-dâ' seems to be chiefly used with interrogative pronouns, *e.g.*,—

Hogad-gâ issh-a dâ-dâ?	}	How much water is there?
How much water is?		
Hâ nâ-a hogad-gâ dâ-dâ?	}	How many boats are there there?
There boats how many are?		

'Dâ' is the word used in the simplest sentences containing a predicative adjective, as —

Bûllû	âm-a	nyîn dâ.	} Their dhan is ripe.
Their	dhan	ripe is.	

'Denna,' however, and not 'dâ,' is used with the predicative adjective 'âl' (= good), and similary 'nemma' for the past tense both with 'âl' and other adjectives too.

'Denna' is also used when an interrogative particle accompanies the substantive verb, but does not stand first in the sentence.

Examples.

Hogolâ	ha	âl	denna?	} Which is the best? (This is idiomatic.)
Where	it	good	is?	
Podu	hogola	denna?	} Where is Podu?	
Podu	where	is?		
Nâ	hogola	û-denna?	} Where are you going to?	
You	where	going are?		

Where a bare fact is stated without an adjectival predicate, 'dâdna' is the proper word.

Example.

Borâ	sudum-a	dâdna.	} There are deer on the châpori.
Châpori (on)	deer	are.	

2.—CONJUGATIONAL EXAMPLES.

The Dafia verb is by far the most difficult part of the language to deal with, more so than the Cachari and Miri verb, because the structure and conjugation of several of the commonest verbs is far from regular, in addition to the fact that the usage and exact force of the different tenses is uncertain. For the present, future or past tense some verbs have three or four forms, apparently interchangeable in the first and third persons; some verbs have three forms, apparently interchangeable, for one tense, while most other verbs have only one. Moreover, several verbs, but not all verbs alike, admit of various affixes or insertions either between the root and inflections or in the body of the inflections, which modify their meaning, but to a different extent with different verbs.

It will, therefore, be necessary to conjugate at length more than one verb to show their different structure. To keep the chief

tenses close together and to give a synoptical view of the various tense-endings, I have avoided interspersing examples after each tense.

The first verb conjugated, as being perhaps the most regular and the one most verbs are conjugated like, will be the verb 'kâ' = 'to see.'

Indicative Mood.

For each tense of the following four, the same word serves for all persons and both numbers :

Present indefinite.

I, you, they, etc., see (habitually or momentarily).

Kâd-na.

Imperfect indefinite.

I, you, they, etc., saw (Assamese 'dekhichchilo').

Kâ-n-ma.

Perfect.

I have seen.

(Assamese, 'dekhilo'.)

Ngâ kâ-t-nũmma.

Present definite.

I, you, they, etc., am or are seeing.

Kâ-s-danna.

Imperfect definite.

I, you, etc., was or were looking on, or used to see.

Kâ-l-dânma.

Future.

I, you, etc., will see.

Ngâ Kâ-ilya-nepü, kâ-t-lyinne, kâ-n-pü.

Nâ Kâ-pâ-lyinpü (meaning rather 'you will find out later').

Nâ } There is no form for second or }
Ma } third persons similar to the first. }

Ngâlu Kâ-t-nũmma.

Nâlu } No similar form.
Bâllu }

Nâ kâ-ilyâ-tâ-î.

Ma kâ-n-nepü, kâ-il-nepü.

Kâ-ilya-nepü, kâ-n-pü.

Nâlu kâ-ilyâ-tâ-î.

Bâllu kâ-il-nepü.

Note on the Perfect Tense.

'Bâ,' sometimes 'pâ,' is used with the first and third persons of a large number of verbs, like 'kâng' or 'kâ' in Miri, to form the perfect tense, generally to denote distant past time. Hence, we have kât-bâ = I have seen; kân-bâ = he has seen. One can under-

stand that in practice the second person, 'you have seen,' is never used except as a question; hence we have 'nâ kân-na' and 'nâlu' kân-nă = have you not seen? or more properly = surely you have seen, and yet make out you have not.

Note on the Future Tense.

Except that the form 'kâ-tlyinne' may possibly be honorific, I cannot trace any different shade of meaning in the alternate forms. The form 'kâ-n-nepü' is not perhaps so frequently used as 'kâ-il-nepü,' but is the correct form in the expression dânyi kâ-n-nepü = the sun will shine.

Imperative.

Kâ-tâ = look, see (once for all). Kâ-yâ-tâ = watch (continually); kâ-kî-tâ or kâ-kî-tâ = see, be on your guard (as a rule, but in no particular instance). Kâ-kâ-tâ = let us see. Kâ-m-tâ = let him see. Hâm kâ-kâ-ma-ttâ = make him see. Ngâm kâ-m-da = let me see.

Prohibitive form.

Kâ-yô = don't look! (to one already looking).
Kâ-mâ-ba = don't look! (contemplating a future contingency).

Infinitive.

Of purpose = kâ-tâ-ba. Explanatory = kâdba.

Participles.

Present: Kâ-l-doil-hyâ = while seeing.

Kâ-il-yâm or kâ-il-kâm = when seeing.

Kâ-t-kât-la (= Assamese 'dekhi dekhi') continuing to see.

Past active: Kâ-pela = having seen (cf. Assamese 'dekhi pelai').

Kân = he who saw, the see-er, e.g., ngâm kân nyi = the man who saw me.

Kâ-tlâ = though I, you, he, etc., saw (Assamese 'dekhile-o').

Past passive: Kâ-nâm = seen, e.g., ngâ kâ-nâm nyi = the man I saw.

Verbal Noun.

Kâ-nâm = seeing or sight.

Conditional Mood.

Kâ-b-nyilâ = If I, you, etc., see, saw or had seen (for all persons and tenses alike).

But it may be noted here that in the apodosis or principal sentence the pluperfect is kâ-t-neppagala = I should have seen.

The potential, desiderative, causative, and frequentative forms are dealt with under 'Particles.' There is no passive voice, the only approach to it that I have come across is nyîm-nepa = it is lost, as compared with ngâ nyîm-tenma = I have lost.

I will next take the verb 'jî' = to give.

*Indicative Mood.**Present indefinite.*

I, you, they, etc., give (habitually).

Ji-ki-gad-nŭmma.

Imperfect indefinite.

I gave (Assamese 'dichchilo').

Jin-ma.

Perfect.

I have given (Assamese 'dilo').

Ngâ jî-t-nŭmma.

Nâ ji-p-nŭmma?

Ma jip-nŭmma.

Ngâlu jî-t-nŭmma.

Nâlu ji-p-nŭmma.

Bullü ji-p-nŭmma.

Present definite.

I, you, they, etc., am or are (now) giving.

Jig-denna.

Imperfect definite.

I was giving or used to give.

Jî-ki-nŭmma.

Future.

I will give, etc.

Jitlyinne, jinpü.

Jinpü lyê (= will you give?)

Jil nepü.

Jitlyinne, jinpü.

Jinpü lyê (= will you give?)

Jil-ne-pü.

Note.—The verb 'to strike' whose root is 'jî', is similarly conjugated.

IMPERATIVE.

Jibba or jittâ = give (to another); kê = give (to me)

*Prohibitive form.**Infinitive*

Of purpose : Jîtâba.

Explanatory : Jîdba.

Participles.

These are regular, that is, similar to those of the verb 'kâ'. Hence we have :

Jîl-doil-hyâ = (Assamese 'dî thâkôte') while giving.

Jîl yâm or jîl kâm = when giving.

Jît-jîtla = (Assamese 'dî dî'), continuing to give : and similarly for the rest.

I will next take the verb 'yâb,' to sleep, chiefly to illustrate the various shades of meaning the prohibitive forms can have.

Indicative Mood.

<i>Present indefinite.</i>	<i>Present definite.</i>	<i>Imperfect indefinite.</i>	<i>Imperfect definite.</i>
I, you, etc., sleep (habitually). Yûb-dna.	He, or they, is, or are, asleep. Yûb-dâ.	I slept, etc., (Assamese huichchilo.) Yub-n-ma.	I was sleeping etc. (Assamese huiâchilo). Yubl-dânma.

NOTE.—Naturally the second person of the present definite is only used as a question, viz., 'yûb-dnê' = 'are you asleep'?

Perfect.

Ngâ yûb-t-bâ

Na yubn-ma (imperfect) or yûbnebâ

Ha yubnma ... or yûbnebâ.

Ngâlu yûb-t-bâ.

Nâlu yubn-ma or yûbnebâ.

Bâllü yubn-ma or yûbnebâ.

Future.

Yûb-tlyinne

(same throughout).

Imperative.

Yubtâ (to an adult) = go to sleep ; omâtâ (to an infant).

Prohibitive.

This admits of several inflections, each causing a slight change of meaning ; as—

(1) Speaking to a companion close at hand, Yuv-yâ ! = Be on the alert !

- (2) To a person sitting near who is beginning to nod : Yuv-tâbi-yâ ! = Don't go to sleep !
- (3) On leaving a person and warning him not to go to sleep during one's absence : Yuv-mâba ! = Mind you don't go to sleep !
- (4) To a person who has been asleep some time, on waking him : Yuv-kyâ ! = Don't sleep any more !

The remaining parts of the verb are regular.

3.—DEFECTIVE AND IRREGULAR VERBS.

The impersonal verb 'ho' to fall (of rain, snow, etc.) has the following tenses in the third person, singular.

Present definite = hod-dâ. *Imperfect definite* = honma. *Perfect*—honbâ (though the latter two tenses seem to be interchangeable). *Future*=hoilnepü, honnepa, hâ-wâlli, hotlyi (I cannot trace any difference of meaning between all these forms).

The impersonal verb 'lâk' = Assamese 'lâge,' is only conjugated in the present tense.

'I, you, he, we, you, they, want rice' in Assamese 'môk, tôk, tâk, âmâk, tahântak, sihantak, bhât lâge, is 'Ngâpa, nâpta, hobta, ngâlupa, nâ-lu-pa, bûllûpa, etchin lâk.'

'Do you want rice?' is 'Nâpta etchin lâ-ya?' With the first person 'lâba' is sometimes used instead of 'lâk,' e.g., Ngâpa etchin lâba.

The verb 'û'—'to come or go'—is irregular, and its tenses and persons are given below at length. The verb ma-lâ = 'to be able,' lit., 'to be able to do,' is also given, as some of its contractions are rather perplexing.

Indicative Mood.

<i>Present indefinite.</i>	<i>Present definite.</i>	<i>Imperfect indefinite.</i>
I come, etc. or go (habitually).	I am on my way	I, etc, came or went. (Assamese 'goichchilo')
Ngâ ûl-nê	U-denna	Unmê and ûnma.
Nâ ûinnêr	.....	Ûlnê and uinner.

*Present indefinite.**Present definite.**Imperfect indefinite.*

Ma {	ûdne = comes or goes	ûd-dê = is on his way	{	ûnna.
	ûdna = comes	alyî (pointing) (someone) is coming	{	ûîyê. ûn-ma.
Ngâlu ûl-nê		udenna		ûnma.
Nâlu ûl-nê		.....		.....
Bâllü alyê		alyî		ûnma.

I have not come across instances of the imperfect definite of this verb.

*Perfect.**Future*

I have gone, or went, or have come.

Assamese 'golo, ahilo.'

Ngâ {	û-pe-nümma	Ngâ {	ûn-pü = I will go.
	û-yen = I went (finally)		ût-lyikne = I will come back.
	ûdna = I am now come.		ût-lyinne = I will come.
			It-lyinne = I will go.
			Uil-na-pü = you will go.

*Perfect.**Future.*

Nâ ûpenüm jê	Nâ ûn-pa-lyê=Will you come ?
Ma { <ul style="list-style-type: none"> Ûdne = he has come <i>or</i> gone Ûl-yî = he has come An-ne = he has come 	Ma { <ul style="list-style-type: none"> Û-tâ-lyi = he wishes to come. Il-na-pü = he will go.
Ngâlu { <ul style="list-style-type: none"> Ûdna Ûpe-nümma 	Ngâlu { <ul style="list-style-type: none"> ût-lyinne = we will come. it-lyinne = we will go.
Nâlu upe-nüm jê	Nâlu uil-na-pü = you will go.
Bâllü { <ul style="list-style-type: none"> anne = have come ûn-bâ = have gone. 	Bâllü il-na-pü = They will go.

The distinction between 'ûn-pü' and 'it lyinne' is this : Where several others have refused, and at last one volunteers to go a journey at another's wish, he says 'ûn-pü.' 'It lyinne' is 'I am going because I want to'.

Imperative Mood.

Innî or ûnnî = go ! Ūnjî = come ! Ūttâ = come or go ! Âttâ (e.g., sâ âttâ = come here !) = come !

Prohibitive : îyâ = Do not go.

Infinitive : ala or ûba = to come or go.

Participles : *Past active* : ull-yâ = having gone.

The verb 'to go' or 'come' is, however, liable to change of prefix according to the direction, or place to which, or place from which, a journey is contemplated, e.g., 'I will go to the hills (from the plains)' is 'châ-tlyinne'; 'a man will come close to us from near at hand' is 'a-il-nepu'; and there are other variations that cannot be brought under any rule.

Ma-lâ, 'to be able.'

There is only one form for the present and one for the imperfect viz., ma-lâ-dâ and ma-lâ-dânma for all persons and both numbers, meaning respectively : 'I, you, he, etc., can,' and 'I, you, he, etc., could.'

The different persons of the perfect and future tenses, however, have separate forms :

<i>Perfect.</i>	<i>Future.</i>
Ngâ or ngâlî mappâ.	Ma-napiî or matnepü.
Nâ or nâlud ma-chin-nyânma.	Ma-lâ-nâ-pü.
Ma or bûllû ma-chin-nyânma.	Ma-lâ-nenpü.

Note on the Perfect Tense.

The particle 'lâ' is replaced by 'chin' in the second and third persons, which has the force of 'to know' rather than 'to be able,' the literal meaning of ma-chin-nyânma being 'to do able finish was,' 'nyâ' being a verb, with the force of 'to finish.'

Note on the Future Tense.

First person.—The form 'mat-nepü' is merely the future of 'ma' The Daflas seem unable to distinguish between 'I will do, and 'I will be able to do.'

Second person.—This is hardly ever used, except to ask a question, in which case the particle lyê is added and the whole word is then contracted into ma-lâ-nâ-plê = Will you be able?

4.—THE FORMATION OF TENSES, ETC.

From the examples given, it is apparent that the only rules for the conjugation of verbs that can be laid down with any degree of accuracy as applying to most verbs, are as follow :

- (1) The present indefinite (I see, he eats, they drink, etc., habitually) is formed by adding 'dna' to the root.
- (2) The present definite (I am eating, I am seeing, he is eating, etc.) is formed by adding 'danna' to the root, and generally inserting a letter for the sake of euphony between the two.
- (3) The imperfect indefinite (I saw, you gave, he ate) is formed by adding 'nma' to the root.
- (4) The imperfect definite (I was walking, he was eating, etc.) is formed by adding 'dänma' to the root, and generally inserting 'l' or some more euphonic letter between the two.
- (5) The perfect (I have seen or saw long ago, he has eaten, etc.) is formed (a) by adding 'nünma' to the root and inserting 't' or some more euphonic letter between the two; if two long syllables precede, 'tnünma' for euphony's sake becomes 'tenma'; (b) by adding 'bâ' to the root and inserting 'n' or some other letter between the two.
- (6) The future is formed by adding 'tlyin-ne' or 'npü' to the root for the first person and 'nnepü' to the root for the third person.
- (7) The imperative present is formed by adding 'tä' to the root, and the imperative future by adding 'ba' to the root.
- (8) The prohibitive present is formed by adding 'yâ,' and the prohibitive future by adding 'mâba,' to the root.
- (9) The infinitive of purpose is formed by adding 'täba' to the root, and the simple infinitive by adding 'dba' to the root.
- (10) The three present participles are formed (a) by adding 'l-doil-hyâ' to the root, (b) by adding 'il-yâm' or 'il-kâm' to the root, (c) by adding 't' to the root, doubling the syllable thus formed and then adding 'la'.

- (11) The conjunctival past active participle (*e.g.* 'having eaten he went away') is formed by adding 'pela' to the root. The substantival past active participle is formed by adding 'n' to the root. The substantival past passive participle (*e.g.*, he who was seen) is formed by adding 'nâm' to the root.
- (12) The verbal noun (sight, hearing, etc.) is also formed by adding 'nâm' to the root.
- (13) The conditional mood is formed by adding 'nyilâ' to the root and inserting 'b' or some other euphonic letter between the two. There is no distinction of tense in the conditional clause, but in the apodosis or principal sentence, the pluperfect sometimes appears, which is formed by adding 'neppagala' to the root and inserting a consonant, generally 't', sometimes 'p,' between the two.

As regards irregular forms, several, but not all, can be explained by the euphonic changes the Daflas introduce, *e.g.*, from the root 'lûm' we get 'lûng-ne-bâ' = it has sunk (in water), where 'm' is changed to 'ng', but some I am unable to explain at all.

5.—THE NEGATIVE FORM OF VERBS.

'Mâ' signifying 'not,' is either (1) added to the root of the verb, (2) placed after the tense-suffix, or (3) inserted between the root and the tense-suffix, as :

Nâ hog jâ lyi-mâ. You any thing do not.	}	You do not do anything.
Ik-ha chem-mâ-denna. Dog the bite not does.	}	The dog does not bite.
Ngâ ûm-mâ.* Ngâ ûn-ma. I went not. I went.	}	I did not go. I went.
Nâm ha dâd â-mâ denna. House the leak contain not does.	}	The house does not leak.
Ngâ hâm ma-mâ. I him strike not.	}	I did not strike him.
Ha nâm mad-mâ. He you strike will not.	}	He will not strike you.

* Contraction for 'ûm-ma mâ.'

The addition of 'mâ' very often obscures the tense of the verb, as in the last two examples, and again—

Ngâ nâ-hâ dât mâ. Ngâ nâ-hâ dâ-mâ. } I was not in the boat.
I boat in was not. I boat in am not. } I am not in the boat.

As a general rule, the insertion of 't' before 'mâ' implies the past, and the insertion of 'd' the future.

If potential desiderative or other particles are used with the simple verb, 'mâ' comes invariably after such particles, as :

Ngâ da-lâ-mâ. Ngâ ben-tâ-mâ. } I cannot eat. I will not
I eat can not. I speak wish not. } speak.

Ngâ ûm-hâm pâ-lâ mâ. } I cannot light the fire.
I fire the light cannot. }

In the negative conditional mood, 'mâ' becomes 'mâ-bâ' or, for euphony's sake or to avoid the recurrence of three long syllables, 'mâ-il,' and always immediately precedes 'nyilâ,' as :

Ha da-mâ-bâ-nyilâ. } If he does not eat.
He eat not if. }

Ngâ ûm-mâ-bâ nyilâ nâ ût-neppagala. } If I had not gone,
I gone not if you come would have. } you would have come.

Ngâ da lâ mâ il nyilâ, sit lyinne. } I shall die if I am unable
I eat able not if die will. } to eat.

As in Miri, 'mâ' may be joined directly to adjectives, as :

Ma nîlû mâ. } His pupils are not swollen (a special
He eye enlarged not. } kind of blindness).

But in the following sentences the verb is put in, though contracted :

Ma nyîchemmâ.* Ma nyîchenna.† } He is not blind.
He blind is not. He blind is. } He is blind.

6.—THE INTERROGATIVE FORMS OF VERBS.

Unlike the Miri, the Daffa language does not as a rule add to the verb any interrogative particle when interrogative pronouns or adverbs are used to ask the question. But with 'hogbu' (=why) sometimes 'yû' is added to the verb. In other interrogative sentences, not containing an interrogative pronoun or adverb 'lyê' is added to the verb.

* Contraction for 'nyîchha' (=blind), 'danna mâ' (=is not).

† Contraction for 'nyîchhâ' (×blind), 'danna' (=is) = blind.

Examples.

Nâlu hog kâdna ?	Nâm-a hogola dâdna ?	} What do you want ?
You what want ?	House where is ?	
Isshi û-râ-dan-lyê ?	} Is the water deep ?	
Water deep is ?		
Etchin da-t-nũmma-lyê ?	} Have you eaten your rice ?	
Rice (cooked) eaten have ?		
Nâ ûn-ma-lyê ?	} Did you go ?	
You went ?		
Nâ ngam mô pûb nepû lyê ?	} Will you kiss me ?	
You me kiss will ?		
Nâ satam bâ-ne-pû lyê ?	} Will you bring an elephant ?	
You elephant bring will ?		

There is no interrogative particle of vague probability answering to the Miri 'dî,' nor negative interrogative answering to the Miri 'lângâ.'

In negative interrogative sentences 'mâ' precedes 'lyê,' but is often for euphony's sake softened to 'mai,' as—

Nâ ûm mai-lyê ?	} Did you not go ?
You went not ?	
Nâ beminda chem-mâ-dan-lyê	} Can you not sing ?
You song knowing not are ?	

'Na' with the second person of the perfect tense gives it an interrogative force (*see* note on Perfect Tense under Verb 'kâ' = to see).

Interrogative alternatives are formed as follows :

Examples.

Nâ sâm man-ma-lyê, ma-mâ nâm lyê ?	} Did you strike him or
You him struck, strike not did ?	
Nâ sâm matlyinnlyê, ma-ta-mâ-lyê	} Will you strike him or
You him strike will, strike will not	
Ma sîjâ yil*-dâdne, lyi-mâ-danlyê ?	} Is he now doing or not ?
He now doing is, doing not is ?	
Jin-pû-lyê, jid-mai-lyê ?	} Will you give it or not ?
Give will, give not ?	
Tün-pû-lyê, tüd-mai-lyê ?	} Will you drink it or not ?
Drink will, drink not ?	

* Euphonic for 'lyi.'

7. COMPOUND VERBS (PARTICLES).

Compound verbs chiefly come under two heads, namely (i) those compounded with other verbal roots, and (ii) those compounded with particles.

Examples of verbs compounded with other verbal roots.

Gâ-kâ-tâ = try on (a coat, etc.), literally 'wear, see.'

Tû-kâ-tâ = taste, literally 'drink, see.'

Ma-nyâ-tâ = finish doing, literally—'do, finish.'

Ben-nyâ-tâ = finish singing.

Kâ-chin-danlyê = do you recognise ? literally—'see, know.'

Particles.

Most compound verbs contain particles. These generally come immediately after the verb-root, the vowel of which they sometimes modify, but they are also found at the end of the tense-suffix or (even) between two syllables of a tense-suffix. Some, though found in the body of the verb, are really adverbs modifying it, and though mentioned here in the list will be dealt with under "adverbs," except the particles 'dân,' 'ki,' and 'yâk,' which from their corresponding to the Miri particles 'dân' and 'tî' denoting respectively immediate and continuous action, are better treated here than as adverbs. But adverbial particles that are joined to nouns or adjectives and not to verbs are not mentioned in the list.

I have considered it advisable to include among the rest the particle forming what is known sometimes as the potential mood, and also those particles forming desideratives, frequentatives, causatives, and permissives.

The most common particles are—

â, â-sû, bâ, bâ-sû, bûl, cho, dâ, dâ-tâ, dân, dâr, g, in, jî, kâ-mâ, khâm, ki, kin, kû, lá (1) lâ (2) lû, lyûm, m or ma, min, mui, mûr, ne, nu, pâ, rû, sâr, tâ, tor, tûm, tû, yâk.

The meaning and force of several of the above can only be shown by examples. Examples are accordingly given :

â—This has an intensive force ; dâ-tâ = stop, stay ; dâ-â-tâ = sit down ; dâ-â-ma-tâ = make sit down.

â-sû—'sû' is reflexive, and 'â' is generally joined with it, perhaps giving it an intensive force, meaning 'one another.' Ikî che-â-sû-denna = the dogs are fighting, literally—biting each other.

Kâ-a moi-â-sû denna = the boys are hitting each other. Nyemm bê-â-sû-denna = the women are quarrelling.

bâ—This is inserted without any special meaning in the negative conditional mood, and in other parts of verbs.

bâ-sû—'bâ' like 'â' is joined to sû, or, as it is sometimes pronounced, 'shû,' having rather the meaning of 'both together;' 'dâ-bâ-shû-tchû' = let us sit together, 'bem-bâ-shû-tchû' = let us sing together.

bûl—This is possibly a verbal root, as it is found at the beginning of the verb. It denotes a forcible taking away, as bûlûg = to cause to come away by force, *i.e.*, carry away captive.

cho—'Cho' is the particle denoting priority that has been mentioned under ordinals. It answers to the Miri 'pô.'

dâ and dâ-tâ—These are really adverbs meaning respectively 'yet' and 'nearly,' and are dealt with under 'Adverbs'

dân—This is the same as the Miri 'dân' meaning 'at once,' as û-dân-nê = go at once; but an adverb is often added too, *e.g.*, sîjâ (now) û-dân-nê; herinba (= quickly), ûdân-nê.

g—'g' rather resembles the German verbal prefix 'be.' It has two distinct uses; (1) it gives an intransitive verb a causative or transitive force; (11) it gives a transitive verb a different direction or different force.

Examples.

u = come; ûg = cause to come, *i.e.*, bring.

dâ = stay; dâg = keep

kâ = put on (clothes); kâg = change (clothes).

nâ = take; nâg = take away.

jî—This seems to correspond with the Miri particle 'rû' meaning 'very,' but its combination is peculiar, *e.g.*, isshi-ka-yâl dâ = the water is high; but 'isshi kê jî-jâd-dâ' = the water is very high.

kâ-mâ—This answers to the Miri 'kû-mâ' meaning 'never,' *e.g.*, Nyîsî nangu ba ngâ lâkrâ û-kâ-mâ = I have never been to the hills (literally Dafila villages).

khâm—This, though it appears in the body of the verb, is really an adverb meaning 'about' and is dealt with under 'Adverbs.'

ki—This and 'yâk' form frequentatives, answering to the Miri 'tî' as pata gâ-kidanna = the bird is always flying,

kin—This is the ‘particle of vague probability,’ *e.g.*, *û-kin-dâ* = he is probably going ; *âl-kin-dâ* = he may have recovered.

This should be distinguished from the usage of another ‘kin,’ probably a verbal root, which has the idea of permitting or showing, *e.g.*, *kâ-kin-tâ* = show (let me look); *âb-kin-tâba* = show me how to fire.

kû—This, like the Miri ‘kû’ has the idea of ‘back again ’ underlying it, *e.g.*, *âl-kû-npü* = he will get well (again) *nâ-leng-tâ-kû* = take it out again.

Ngâ lagba ma nâm ba

Me with she house to

û-kûr-kûnma.

come back again did.

} She came back home with
me.

Nâlu ‘pothâr’ hok hûd-lâ

You fields from when

ûtlyi-kû-nne ?

come will back ?

} When will you return from
the fields ?

lâ (i).—This particle forms the potential mood, and its use has several times been illustrated already.

lâ (ii).—This nearly answers to the Miri particle ‘lâng,’ and is frequently used with the imperative mood, the potential particle ‘lâ’ never being so used.

Examples.

Ngâ oppâ bû-pnûmma,

I liquor brought have,

nâl ‘tû-lâ

you drink away.

} I have brought liquor, drink
away.

‘*Nâ-lâ*’ means, go some distance off, and *take away* what you find there.

lû—This seems to answer to the Miri ‘lik,’ and, like it, can only have its force defined by examples.

Examples.

Isshi pû-lû-tâ or Isshi tâ-lu-tâ ... Pour water out.

Mû-lû-tâ or ba-lû-tâ ... Apply medicine outwardly.

Rû-lû-tâ ... Burn down jungle, houses, etc.

Ma-lû-tâ ... Send a letter.

Ben-lû tâ ... Send a messenger or verbal message.

Ji-lû-tâ	...	...	Send a present or gift.
Kûm-lû-gan nũmma		...	(He) upset (a boat).
Ngã hãm ka-lû-dã	...	...	I am pleased with him.
Na-lû-tâ	...	...	Make reprisal or take vengeance.
Sa hã-lû-tâ	...	...	Carry off cattle by way of reprisal.
Nyî le-lû-tâ	...	...	Carry off people by way of reprisal.
Ô-lû-tâ	...	...	Escort a person.
Kô-lû-tâ	...	...	Throw away (into water).
Kô-lu-pa (adjective)		...	Upside down.

lyûm—This is an intensive particle answering to Miri 'âm' or 'in,' as, mindui sî-lyûm-nũmma = the buffaloes *all* died.

m—This inserted in a verb gives it a causative force.

mîn—This denotes accompaniment, *e.g.*,

Nã lagva û-mîn-gamta = L t him come with you.

Ngã lagha hãm dã-mîn-gamba = Let him stay with me.

mui—This is one of the particles that form desideratives. For euphony's sake 'b' is often inserted before or after it

Nga ü-bmui-dna = I wish to go.

Nã tü-bmuib-nyilã, tû-tã = Drink if you want to.

mûr = (Miri) mûr.—This denotes a mistake or 'by mistake,' *e.g.*, lâmplâ-ham û-mûr-mâ-ba = Don't mistake the road.

ne—This is permissive. Am-ne-pü = I will let you fire (the gun).

nu—This, like 'mui' and 'tâ' forms desideratives, *e.g.*,—

Ngã hãm ka-nu-dã = I wish to see him.

Ngã yuv-nudâ = I wish to sleep.

It is noticeable that this particle shortens the long vowel of the verb to which it is joined.

pâ (i)—This seems to answer to the Assamese 'pai' in 'dekha pai,' etc., *e.g.*, —

Kâ-pâ-tenma = I caught sight of, *or* happened to see.

Yûmmâ kâ-pâ-tenma = I dreamt.

pâ (ii)—This answers to the Miri 'pâk,' and conveys an idea of 'leaving' or 'loosening,' *e.g.*, top-pâ-tâ = let go, yop-pâ-tâ = leave behind. Ha môbûngâm hûr-pâ-nûmma — He threw away his gun.

rû—This conveys the idea of 'meeting,' *e.g.*, arlâ a-rû-sû-npû = to-morrow we will meet each other.

Ngã nyî âkkâ a-rû-mâ = I did not meet a soul.

sûr—This conveys the idea of 'teaching'; ngã hâm tom-sûr-tenma = I taught him; 'tom' is the general term for 'to teach' ('to hunt,' 'to shoot,' 'to swim', etc.,)

Ha ngâm ben-sûr-nûmma = he taught me, *i.e.*, by word of mouth (ben).

tâ—This is the most frequent particle for forming desideratives. It is sometimes distinct from 'mui' and 'nu,' the other desiderative particles, by having rather the force of 'intention to do', a step beyond 'wishing to do'. Hence 'tâ' sometimes has the force of a future.

Ngã û-tâ-dna = I wish to go. Ngã hâm ma-ta-mâ = I will not beat him. Ngã ben-ta-ma = I do not intend to speak. Ngã nyîn û-la grâ-tâ-ilne = I will go out shooting; literally, I going out into camp (nyîn), will be wishing to shoot.

tâb—Conveys the idea of completing a fall, etc., *e.g.*, Hâ nyî
â âur-gâ tû-tâb-nûmma = He knocked three men *down*.

tor—This conveys the idea of preventing, stopping : ben-tôr-
nûmma = he answered ; ma-tôr-daba = to prevent.

tûm=(Miri) kôm.—This denotes a 'shutting,' 'covering,' or
'blocking,' *e.g.*, Lâmplâ dâr-tûm-na sîn = The tree that fell (dâr),
and blocked the road. Êyâp gî-tûm-tâl = Shut the door ! Hâ nyî
a lâmplângâm sîn tû-tûm-pâ = That man cut down a tree and
blocked the road. Tû=to cut down, or, more literally, to cause to
fall.

yâk—This forms frequentatives and is indistinguishable in
meaning from the particle 'ki', though less frequently used.

Aia	mai-â	} Abors are always fighting among themselves.
Abors quarrelling together ;		
yâk	sû-dna.	
always together	are.	

8.—NOUN REPEATED IN VERB.

As in Miri, we have : Porâ pûp pûdna=fowls lay eggs ;
dâ-gûm gûm-dâ = it thunders.

9.—RELATION OF CAUSE AND EFFECT.

The examples given below will illustrate this sufficiently :

Kâ khrâbd-khrâbd-lâ dâ-nam-bâ	} I beat the child because it cries.
Child continually crying remaining	
matna. I beat.	
Nyedâ hot-lâ nâ û-mâ-nam-lyê ?	} Was it because it rained that you did not come ?
Rain falling you come not did ?	
Nâ hog da-mâ-nama,	} Not having eaten anything you are hungry.
You anything eat not did,	
kâna sûdna ham.	
hunger comes therefore.	

Effect is denoted by using the adverb 'hâ' = therefore, as—

Ma khrab-dânma, He crying was, hâ ma-t-nūmma therefore strike did.	} He was crying, so I struck him.
Lâmplâ âlâb denna, hâ ngâ gi-enma. Road slippery is, so I fall did.	} The road is slippery, so I fell.

10. The following illustrations will show the construction after verbs of asking, entreating, hearing, etc.,—

Ngâ mü-gâlok toka bârgâ kon-ma. I him from rupee one asked.	} I asked him for a rupee.
Ma toka bâr-pî-gâ gab-ka hadna. He rupees four are required says.	} He asks for Rs. 4.
Top-pâ-tûk-ba hag denma. Let go to (infinitive) beg did.	} I begged him to let me go.
Ma ngâm dâ-m-pâ-nma. He me sit let did.	} He bade me sit down.
Ngâ sâ nyî sâ benâm-ham I here man this saying ben-main tâ-t nūmma. word hear did.	} I heard this man say it.
Ngâ yûbl dâdlâ hem-pâ-tenma I asleep remaining feel happen did Nyî gâ ngââlâm ka-tî-nūmma. man a my leg touch did.	} I felt some one touch my leg while I was asleep.

V.—ADVERBS.

The adverbial suffix by which adjectives become adverbs is 'ba,' *e.g.*, âl-ba = well.

The following are a few of the most common adverbs :

1.—OF TIME.

Sâl or sâl-ga = to-day.	Lâtchîlâ-tâ = daily.
Âglâ or arlâ = tomorrow.	Allâ chirâm = each day.
Moil or moilya = yesterday.	Mûllûâ (or particles ki and yâk) = always.
Ken = day before yesterday.	Kol-kolga = a great many years ago.

Erelâ = day after tomorrow.	Arlâ-relâ = lately, in the last few days,
Sîjâ = now.	Minyi-kenni = some three or four years ago.
Kolga = before, formerly.	Kenlâ-moil = some three or four months ago.
Kokkû-hâ = afterwards.	Malyken <i>or</i> kormoi = in by-gone times.
Anûba = soon, before long.	
Dâ (particle) = yet, still.	Hâ = then.
Mâ-dâ = not yet.	
Lok lokba = sometimes.	

2.—OF PLACE.

Sâ (<i>or</i> , more emphatic, sâ-sâ) = here.	Âdâ = afar.
Hâ, <i>or</i> hâ-hâ = there.	Âga-dalyâba = in front.
Urrûhâ = inside.	Nâmyûm-dalyâba = behind.
Âg-hâ = outside.	Oddûm-dalyâba = upstream.
Arrûba <i>or</i> nekûm = under, below.	Akkâ-dalyâba = downstream.
Au = above.	Tâ-lâ = there (upstream).
Kotch <i>or</i> âgûm = near.	Bâ-lâ = there (downstream).

3.—OF MANNER.

Herinba = quickly (not lazily).	Kâ-lâ-ka = carefully.
Haba = in this way.	Lekinba = together.
Hâ-haba = in that way.	Hâ sâ hâ sobbê = Slowly. <i>or</i> jochchibba.

4.—OF QUANTITY, ETC.

*Had gâ = that much (a large quantity).	Angâ <i>or</i> ûmna gâ = perhaps.
Halyigâ = that much (a small quantity).	Khâm <i>or</i> gâb (particles, see examples below) = about.

Mâllyâ gâ = more *or* most.

6.—CORRELATIVES.

Ngã àrrâchîràttâ iim pârdna.	}	I light the fire every
I morning each fire light.		morning early.
Loklokba ngâ ngoi mendna.	}	Sometimes I catch fish.
Sometimes I fish kill.		
Loktâ or lüğtâ bentâ.	}	Say it once more.
Time also time also say.		
Ngâp âk-tâb jibba.	}	Give me some more.
To me one also give.		
Nyîn nyikâ ngâ Tezpur hâ dânma.	}	Two years ago I was at
Years two I Tezpur at was.		Tezpur.
Loin- lăm- sâ og lâl	}	It has really been very
Day two day three these hot very		warm the last two
âl-dâ, well is.		or three days.
Maly ken Pâr pobbu â ngâlu	}	Formerly our village was
Formerly Dikrang river on our		on the Dikrang river.
nang-gna dânma. village was,		

Tûrs-da-dâ (if in sight) or Tûrl- dâs-da-dâ (if absent). Living is yet living remaining is still.	} It is still alive.
Hû-tol dâ-dâ, Daylight exists still.	} It is still light.
Ngâ yu-kûr-tailne. I sleep again is will.	} I am going to sleep again (i.e., wish to).
Ngâ âk-tâ da-tlyinne. I one also eat will.	} I will still eat (i.e., con- tinue eating).
Ngâ meg-tâ dâ-tlyinne. I little also stay will.	} I will stay a little longer.
Dânyi â-mâ-dâ. Sunset not yet.	} The sun has not yet set.

Another use of 'mâ-dâ' with 'yâm' corresponding to the English conjunction 'before' is found under 'Conjunctions.'

Ngâ gie-dâ-tâ-nma. I fall yet wish did.	} I nearly fell.
Ngâ yub-dâ-tâ-nma. I sleep yet wish did.	} I nearly fell asleep.
Sî-tâ-nma. Die wish did.	} I almost died.
Ezz-sî hûchchî omâ. Cloth this almost dry.	} This cloth is nearly dry.

But 'hûchchî' is never used with a verb.

The manner in which 'together' is rendered requires illustrating :

Ngâlu lokba (or lekinba) dâ-bâ-shû. We together (together) sit together tchû. let us.	} Let us sit together.
Ngâlu bê-ingoba bem-bâ shû-tchû. We song together sing together let us.	} Let us sing together.
Nâlu anye sâ-ingoba sâ-yâ. You two dance together dance not.	} Don't you two dance together.

‘About,’ meaning ‘approximately,’ requires illustrating :

Ngã sã nyî-gba dã-khâm lyinpü. * } I will stay here about
I here year one stay about will be. } a year.

Nâm kã bûnma nyî ku }
You child born years how many } How old are you ? About
denna? Nyî reli nîyûm khâm } 13 (‘khâm’ is here a verb
are? Years ten years three about } in the future tense).
nepu
will

Ngã nyî illyî-gãb kâtnûmma. }
I men ten about see did. } I saw about ten men.

‘Illyî-mâssâ-gãb,’ would also have done.

Further examples.

Ezz-sî âla tâchch dã. }
Cloth this very torn is. } This cloth is much torn.

Ai-sî âla tâ-dã. }
Fruit this very sweet is. } This fruit is very sweet.

Kâl-û lâ-kâ. }
Seeing go on see. } (Assamese) Chai chai jâbi, de.
(English) Mind you go
carefully.

Sab lyîdba ; hab lyîdba : }
Thus do ; in that way do : } Do it in this way. Do it
in that way.

Ha hoga hab lyinma ? }
He what way did ? } How did he do it ?

Nâ hogba lyitnûmma ? }
You why did ? } Why did you do it ?

Ila hogahab lyinma, ngã chenmâ. }
He what way did, I know not. } I don't know how he did it.

Ngã hoglok tân-nêr or ì-l-nê. }
You what from came came. } Where have you come from ?

Examples of correlative adverbs, or adverbial clauses of time and place.

There are no Dafla words answering to the Assamese correlative ‘jetiya’ (= when) and ‘jôt’ (= where).

* ‘lyinpü’ is here apparently used with its idiomatic meaning of ‘will be’ as illustrated in Syntax under ‘Substantive Verbs’.

The following examples show how such correlatives are rendered :

Ngã hã ùll-yã, hã-hã kâ-tnũmma. }
I there going then then see did. } When I went then I saw.

Nã nanũnga hogola dãdna, kâ-kĩn }
ba. } Show me where your
Your village where is, show. } village is.

Sã* kâ-pâ-dyãm ngã ma-ki-denna. }
Game see happening I shoot always } Whenever I see game I
do. } shoot it.

Nyadã hollyã, tãpek lendna. }
Rain falling, leeches come out. } When it rains, leeches come
out.

Ngã ù-pe-kom mũllũha ked-a issh }
I going everywhere earth water } Wherever I went the land
arũ-hã-dãmma. } was under water.
under was. }

VI.—POSTPOSITIONS AND CONJUNCTIONS.

1. In addition to those postpositions given under 'Nouns'—(Case), we have the following most in use :

Dãk or ãgũm = near. }
Hã = towards or on. } Lepã-hã = in the middle of,
Katã-ba = on account of. } among.
Lagha, lagba, or laghã = with.

Several of the adverbs also, given above, can be used with nouns, thus becoming postpositions.

Different terminations are sometimes given to the same postposition according as it implies nearness or distance.

Examples.

Ngã dãk- sã ãttã. }
Me near here come. } Come (here) near to me.
The use of ãttã rather than
ũttã also implies 'coming
close.'

Sat au-wã† ãp-tã. }
Elephant above on put. } Put it on the elephant.

* 'Sã' almost answers to the Assamese 'Pohu.'

† This seems to be euphonic for the awkward hiatus 'au-hu.'

Ngã mindû-ka* mindui khrib ga	}	My buffalo is among others.
My buffalo buffaloes other		
lepâ hâ dâdna.		
among is.		

The different words for 'with' require illustrating, though I find it difficult to lay down any fixed rules for their use.

'With me' is 'ngã lagba' ;

'With you,' 'with him,' 'with the elephant,' are respectively 'nâ laghâ,' 'hâ laghâ,' 'sat laghâ.'

With whom ? is 'hîga (or plural 'hîga-khe') lagba' ?

He came with them is : 'Ma bûll lagha ûn-ma.'

He went with them is : 'Ma bûll laghâ un-ma.'

'For' meaning 'at the price of' is expressed by 'hok,' e.g.,

Dân-bar-lyî hok sibin dornyigâ	}	I got two goats for ten rupees.
rupees ten for goats two		
pwêpâ.		
I got.		

2. CONJUNCTIONS.

The simple conjunction 'and' is 'lâ,' or, less often, 'tâ,' and is used as follows :

Ngâlâ nâ-lâ.	}	You and I. (Less often, ngâ-lâ nâ-tâ.)
I and you and.		
Âna-lâ âba-lâ.	}	My parents.
My mother and my father and		
Ha lâ ngâ-lâ ai â-sû-mâ denna.	}	He and I are enemies.
He and I and good together not are.		
Ngâ-tâ itlyinne.	}	I also will go. ('tâ' is always the proper word for also.)
I also go will.		

There is no word for 'or,' except as has been shown under Interrogative Alternative Verbs, viz., 'lyê'.

'Is this mine or yours ?' is turned 'ngâ ka-lyê nâ-ka-lyê ?'

Sometimes 'lyê' is not used, even with verbs, e.g., i-ityinne dâ-tlyinne (without any particle) = shall I go or shall I stay ?

* This is apparently an idiomatic 'tmesis' for 'nga-ka mindui.' Accent has changed 'ini' into 'û.'

* The nearest equivalent to 'dedba' is the Assamese 'howâ-loikê'; 'mâ dedba' 'no-howâ-loike.'

as yubka = sleeping place, rûp-ka = ghât, literally—crossing place, I must at present admit my inability to formulate any principles applying to such.

2.—DAFLA MONTHS.

For want of a fitter opportunity, I may here give a list of the Dafla months. The year apparently begins with 'Pürâ,' which nearly answers to the Assamese 'Kartik,' or the beginning of the cold weather. A moon and a month are synonymous; there seem, however, to be two inter-calary periods, not full months, which perhaps are inserted casually when the months do not seem to correspond with their seasons. But on this point I am not very clear, nor are the Daflas themselves. 'Rel' seems to be the period inserted at the beginning of the cold weather to make the month correspond with the season, and for an apparently similar reason 'Limpi' is inserted at or towards the end of the cold weather. The names of the months with, as near as possible, their English corresponding months are as follow :

Pürâ	... October.	Lükü	... April.
Lubü	... November.	Lichû	... May.
Rata	... December.	Hilla	... June.
Rajo	... January.	Tolla	... July.
Sükam	... February.	Su	... August.
Grai	... March.	Sûta	... September.

PART III.—SYNTAX.

With my limited knowledge of the language, I think I cannot do better than “give a number of typical and illustrative sentences arranged in groups,” and following the order in which the parts of speech have been dealt with in the Accidence.

The sentences have been mostly taken, word for word from the Syntax part of Mr. Needham's Miri Grammar.

The following rules show the order of words in a sentence :

- (1) The genitive case precedes the nominative, dative, etc., case that it qualifies.
- (2) The dative usually precedes the accusative.
- (3) The accusative precedes the instrumental and ablative.
- (4) The adverb precedes the word it qualifies, but follows the other words in a sentence, but for emphasis' sake it may come first, or out of its usual place.
- (5) The verb comes last.
- (6) In an interrogative sentence the interrogative pronoun or adverb is nearly last, *i.e.*, just precedes the verb.

I.—NOUNS.

1.—GENDER.

Nyekâm ha. kâ-dna* Hûkh ha	}	The old man is ill.
Old man he ill is ; old woman she		
letchchâ denna.*	}	The old woman is lame.
lame is.		
Ngâluga nyîjir mûllû-a nos† sâ	}	All our young women can
Our young women all dance dance		
chin-mâ dna.	}	not dance.
knowing not are.		
Yâpânga tâ tûg tûgna sâ	}	Some young men also can
Young men also some some dance		
chin-denna.*	}	dance.
knowing are.		

* ‘dna’ and ‘denna’ appear to be used according as the rhythmical cadence of the sentence requires, *i.e.*, ‘dna’ with a monosyllabic adjective ending with a long vowel and ‘denna’ with a dissyllabic adjective especially if the second syllable of it is long.

† ‘nos’ is really an Assamese word, appears unnecessary, but is nevertheless thus used.

- Ngâ-ka nyem kâ-a ô-m-gâ nyegâ kâ-a }
 My female child three, male child } I have three daughters and
 anyigâ. } two sons.
 two.
- Sî sat taba-lyê ? Sâ kâ-a }
 This elephant male is ? Here child } Is this a male elephant.
 sî âl-mâ. } This is a bad boy.
 this good not.
- Hûna-tâ yîpa-tâ dâ-dâ. }
 Female both male both are. } There are male and female
 domestic pigs.
- Nâluga porâ râpa aikânâm îdna. }
 Your fowls male night the crow. } Your cocks crow in the
 night.
- Ngâ ka pûp pûna poronga ângâ dâdna. }
 My egg laying fowls three are. } I have three laying hens.
- Sâ sab mûllyû so sâba }
 Here 'mithon' (plural) these male } How many of these "mi-
 hogadgâ sana hogadga } thon" are males, and how
 how many female how many } many females ?
 dâdna ?
 are ?
- Hâ illyî hokka kâ-a allyigâ }
 There sow that of children ten } That sow has ten young
 dâdna. } ones.
 are.
- Nâlu illyî hûn yîp hâm hogba }
 Your pigs female male them why } Why did you not keep your
 tûn-mâ-gad-nûmma ? } pigs, male and female, shut
 shut up, not keep did ? } up ?

2.—NUMBER.

- Nyî tâllûnga âm petâbûn-bâ. }
 Men (plural) dhan cut to gone have. } The men have gone to cut
 dhan.
- Nyî a sîn-nepû. }
 Man die will. } The man is dying ('nepû'
 best translates the English
 idea).
- Nyem mûllûnga rongô-madna }
 Women (plural) weeding doing are } The women are weeding.
 or û-madna.
 weeding doing are.

Pât-a* sudumum dadna. Tiger deer eat.	} Tigers eat deer.
Ikî mûllûnga or ik tâllûnga chê Dogs (plural) dogs (plural) biting âsû-dna. together are.	} The dogs are fighting.
Ezz tâllû sî kâtch dâ. Clothes (plural) these dirty are.	} These clothes are dirty.

3.—CASE.

Hâ nyîkh ka† dol kâr-dâ. Him wife of fallen ill is.	} His wife has fallen ill.
Tûs daba, eble lân gûg-tâ. Comb, 'mekela' the change.	} Comb your hair and put on a fresh petticoat.
Ngâ nâm âlba rû-tô pânma. I boat well fasten did.	} I fastened the boat well.
Nâ etchin (less commonly 'etchinam') Your rice' (cooked), rice da-tnûm-lyê ? eaten have ?	} Have you eaten your rice ?
Ngâ kâ dûba rep-nûmma. I daughter for buy did.	} I have bought it for my daughter.
Âlâ sün âlog okkar† There tree that of leaves rûbin- lod-dâ.§ having died dropping are.	} The leaves of that tree have withered and fallen.
Sâ kâ sok yôtchî-am na-kâr-gâ- Here child this knife the seize back laioka. take.	} Take back the knife from this child.
Nâlu ezz chûmbdba sechchâ-hâm You cloth weave to cotton the hog lokka kâ-pâ-denna ? wherefrom finding are ?	} Whence do you get the cot- ton to weave your cloths ?

* Pronounced 'pâ—ta'.

† Apparently a case of 'tmesis' for 'hokka nyikha.'

‡ Usually 'okr,' but euphony compels this change.

§ A nearer translation is the Assamese 'hori porichohé,' for which there is no proper English equivalent.

Sâ sin sî iss au-wâ jâl Here tree this water top on floating ûdna. goes.	}	This tree is floating down the river.
Issi bâ-la kû-lû-tâ. Water down in throw.		
Lepâ-hâ âptâ. Middle in put.	}	Put it in the middle.
Hâ sîn ha hâ nâm âgûm hâ There tree that his house near at dâdna. is.		
	}	That tree is near his house.

II.—ADJECTIVES.

1.—POSITION.

Hab nyilâ, ha nyî âl-mâ-na. So if, he man good not is.	}	If so, he is a bad man.
Sata âttor-denna; iss âttordenna. Elephant strong is; water strong is.		
Nâ âssobâ âkko rep-nûmma. Boat long I buy did.	}	I bought a long boat.
Benyâ ottû-nâgâ. Okkr bornyâ Stick short a. Leaf small nâgâ. a.		
Hâ nyî ha au dennea. There man that tall is.	}	That man is tall.

2.—COMPARISON.

Sî ngâm or ngâ âmî-yâ.* She me (than) I (than) old more.	}	She is older than I. He is older than I.
Sî ngâm abbui-yâ-a. He me (than) old more.		
Sî ngâm buirmî*-yâ-a. She me (than) young more.	}	She is younger than I. He is younger than I.
Sî ngâm bori*-yâ-a. He me (than) young more.		

* Although these words are derived from the nouns meaning 'older sister' 'older brother,' etc., they apply to any persons outside the speaker's family.

Nyîsû oyongâm	Kampti oyonga	} Are Khampti daos better than Dafla daos?
Dafla daos (than)	Khampti daos	
âl-yâ-dna-lyê ?		
good more are ?		
Sî ngâ ânmye	or ammi.	} This is my elder sister.
This my elder sister,	elder sister.	
Mûllûjâ hân hîya sûkrû pâbôyâ pâ.		} Who has cut the most rubber?
All than who rubber cut more		
has.		

The above sentence might also have been rendered—

Mûllûjâ hân hîya sûkrû	mull-yâ sâ	} Who has cut the most rubber?
All than who rubber	(plural)	
pâ-pnûmma.		
more much cut has.		

3.—NUMERALS.

Miri nyî illyî	gâ	ngoi mendâ.	} Ten Miris are catching fish.
Miri men ten (particle)	fish	killing	
		are.	
Nyî chempla	gâba*	lâmplâ	} Forty men are cutting jungle on the road.
Men forty (particle)	road	on	
“habi”	pâ-dâ.		
jungle cutting are.			
Illyî âklr	gâ	sî dâ.	} Six pigs died.
Pigs six (particle)	died.		
Sikri sùn	kê-â	gâ sî-dâ.	} Nine rubber trees died.
Rubber trees nine (particle)	died.		
Anyî nyî lîyî yukû	Nyîsû		} Ten years ago I came from the Dafla country to the plains.
Years years ten ago	Dafla country		
tâlok	ûnma or ûnmê.		
down from came	came.		
Lekin-gâ âb-lâ pô-â	âkhrâ	âp-pâ.	} I shot six crows at one shot.
Once firing crows six firing got.			

III.—PRONOUNS.

1.—PERSONAL.

Nâ âhâ danlyê?	Nâ hân manma lyê.	} Are you angry? Did you do it?
Your anger is?	You it did?	

* ‘ba’ signifies ‘about.’

Nâ	jâ-lâ-danlyê?	Nâ	kril-lâ-	} Can you swim ? Can you count ?
You swim able are ?	You count able			
danlyê ?				
are ?				

Bâllam jît-tâ.	} Give it to them.
Them to give.	

Ngâlu âm-a nyîn mâ.	} Our dhan is not ripe.
Our dhan ripe not.	

2.—RELATIVE PRONOUNS.

Lûpâ au-nâm	îkia sî.	} This is the dog that was shot in the neck.
Neck shot been dog this.		

Am	pê-nâm	a	dê	jijâ-dâ.	} All the 'dhan' that was cut got wet.
Dhan	cut been as much as wetted is.				

Môbû	âb-nâm	nyî	hê	sî.	} This is the man who fired the gun.
Gun	fired been man verily this.				

Ûm	lyâ-nâm	nâm	ha	sî.	} This is the house that was burnt.
Fire	burnt been house the this.				

Nâm	sorna	nyî	ha	sî.	} This is the man who brought a case against you.
You prosecutor	man he this.				

Na-lû-na	yô-lû-mân	Aia-a	sî.	} This is the Abor who made the reprisal.
Reprisal	counter maker Abor this.			

Balyâ	ro-tân-na	nâ	ha	sî.	} This is the boat that stuck on the sand.
(On) sand	sticker boat it this.				

Ullû-â	ro-tânna	nâ	ha	sî.	} This is the boat that stuck on the rock.
Rock on	sticker boat it this.				

Ngâ	âlâ	or	dun-ha	oml	} This panji that pierced my foot was poisoned.
My	foot	'panji'	pierced	poison	
dânma,					
was.					

Tâchch-na	ezz	ha	sî.	} This is the cloth which was torn.
Torn	cloth it this.			

3.—INTERROGATIVE PRONOUNS.

Ach hām hīya nāg nenna ?
Axe the who take away did ? } Who took away the axe ?

Hīgā-logka ngā ām kâ-pâ-tail-
Whom from I 'dhan' obtain will } From whom shall I get
nēyô ?*
ever ? } 'dhan' ?

Hogola ha āl denna ?
Which the good is ? } Which is the better or best ?

Sā êin sâ† līyê-a nām manina ?
Here two these which you struck ? } Which of these two struck
you ?

Ha hogaba lyin nyī-a ?
He what kind of man ? } What kind of man is he ?

Hogadgā issh-a dādā ? Hā nā-a
How much water is ? There boats } How much water is there ?
hogadgā dādā ?
how many are ? } How many boats are there
there ?

Ha hogā khrādna ?
That what sounds ? } What noise is that ? How
Luk gā nā sâ ūlnê ? } many times did you
How many times you here came ? } come here ?

Pol polā ngā hogadgā "dhon"
Moon moon I how much money } How much a month must
jib-ka-hala ?
give must ? } I pay ?

Hog katāba bê-â-sū-dna ?
What on account of fighting together } What is the cause of the
are ? } quarrel ?

Sā lâmplā sī hogolā ba ādnê ?
Here road this where to goes ? } Where does this road lead to ?

Nā hog megā danna ?
You what seeking are ? } What are you looking for ?

* 'eyo' has the force of a 'universal indefinite.'

† In oblique cases 'sī' becomes 'sā.'

4.—DEMONSTRATIVE PRONOUNS.

Sâ tab sî chipâr* arûh ^u Here snake this dhan-pounder wi th- danma. in was.	}	This snake was in the dhan- pounder.
Pol bârgna âl sab kân Moon one (coming) that thus dark lûrûb† lyikam being when êba sukru ku-d-mâ. much cold again will be not.		
Sâ bloppâ sî sâ Aia sâ-ka-lyê Here hat this here Abor this of ? âlâ Miri âlâ-ka-lyê ? (distant) there river Miri that of ?	}	Does this hat belong to this Abor or that (some way off) Miri ?
Hâ yâ-hâm, hâm mâ, gâ-tâ. There more him, him not, call.		
Hâ arû hâm ngâ n.oil nâ- There horn that I yesterday take t-mâk hat numma. will not say did.	}	Call that (distant) man, not him (near). That horn I refused to take yesterday.

5.—ADJECTIVAL PRONOUNS.

6.—INDEFINITE PRONOUNS.

7.—CORRELATIVE PRONOUNS.

These have been sufficiently illustrated in "Accidence."

IV.—VERBS.

1.—THE SUBSTANTIVE VERB.

Sanyî sâl âma êgâ dâdna This year to day dhan much is dâdba. to eat.	}	Now-a-days we have plenty of <i>dhan</i> for our own con- sumption.
Nâm ha lyâl dâdna or gâl House the burning is on fire dâdna. is.		
	}	The house is on fire.

* 'chipâr' is the hollow vessel, or mortar (Assamese), the stick or pestle is 'huni'.

† 'Kân lurub' is said of the dark phase of the moon; 'sab' denotes that at the time of speaking the moon was in its dark phase, or, as a Dafia would call it, it was the end of the month.

Bû-cho nâma kopâ, ha Brought first been plantains, they âl nemma. good were.	}	The plantains which you first brought were good.
Sâ sûtûp sî âl-mâ. Here oranges these good not.	}	These oranges are bad.
Sâ pobbû sâ ish-a âl Here river this (of) water good denna. is.	}	The water of this river is good.
Hâ nâm-a nangu lepâ hâ His house village middle in dâdna. is.	}	His house is in the middle of the village.
Ngâ nyîhinga kâ-dna. My wife ill is.	}	My wife is ill.
Ngâ âla achi dâ. My leg sore is.	}	My leg is sore.
Sâl sûtûrû, dâ, moily og-nemma. To-day cold is, yesterday heat was.	}	To-day is cold, yesterday was hot.
Sinyî ngâlu âma âl khrâm- This year our dhan good about mâ, kor khrâm mâ. not, bad about not.	}	This year our crops are middling.
Meg tainyilâ* kân-nenpu. Little about if dark will be.	}	It will be dark shortly.

Like the French verb 'faire', the verb 'lyi' (= 'to do,' or 'make') is often used idiomatically, where in English we should say 'is,' 'are,' etc.

Example.

Sâ gûdâ sî nyîsu nangu hab Here country this Dafla village like lyîdâ. is.	}	This country is like (our) hills.
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2.—ORDINARY VERBS.

Dânyi hûch-châ-dâ. Sun almost rising is.	}	The sun is going to rise (though not yet visible).
---	---	---

* 'ta' coalesces with 'nyîlô,' though 'megta' is the real word, = Assamese 'olop mân'.

Ma ngâl nangu ba lok-lok-ba He our village to time time (adv.) ûdna. comes.	}	He sometimes comes to our village.
Ngâ pottâ-hâm sârma sâr kê I paper the piece piece dividing jît numma. give did.	}	I tore the paper to pieces.
Pottûnga dâg-nebâ; ngâ hâm Splinter prick did; I him âlma-p-numma. well made have.	}	A splinter pricked him; I cured him.
Ma pât dorog mem-pâ. He tiger a killed has.	}	He has killed a tiger.
Sün hokka ippâ na hol-nûmma. Tree from descending fallen has.	}	He has fallen from a tree.
Bâllü sikhra pân-nepü. They rubber cut will.	}	They will cut rubber.
Lâkannigâ dâtlâ bâllü rongâ- Days seven remaining they fields hâm ûm-rûg-nenpü. the fire put will.	}	In seven days' time they will burn the fields.
'Mekuri' nâm hâ-il-nepü. Cat you scratch will.	}	The cat will scratch you.
Nâm ûn-a lyânpü. You fire burn will.	}	The fire will burn you.
No etchin danna. You rice eaten have.	}	You have already eaten your rice, and yet ask for more!
Ûnga mâ dâba jemi ma-lâ- Wound not being work do able namma. was.	}	Before I was wounded, I could work.
Ngâ hûr-lyikâm, sadgâ oppo I thirst being, so much liquor tûd-nepü. drink would.	}	When thirsty I would drink so much (showing) liquor.

- Sâ kê-pâ nyilâ âbt-bâ
Game see happen if fire(particle)
neppagala.
would have. } Had he seen game, he would
have fired.
- Harinba ! } This is the idiomatic way of expressing 'Come
Quickly ! } here quickly !' cf. the Miri expression 'Mainâpiu.'
- Dânyim hâ âp-tâ
Shade in(there) put. } Put it in the shade there.
- Pûdâm tükû
Hair tie up ! } Tie up your hair (said to a
man).
- Dâmpl plâs tükû.
Hair knot tie up. } Tie up your hair (said to a
woman).
- The above expressions refer to the period when one emerges from youth to manhood or womanhood, and means 'It is quite time you started tying up your hair,' and does not refer to an ordinary occurrence of a person's hair falling down.
- Sâ darâb patch hâm ngâ
Here things things them I
dâ-mâ-lyia âlla kâtâ.
remaining not if well see. } Look after these things in
my absence.
- Gom bê-yok.
Word say not. } Don't speak ! (said to one
who has not yet spoken).
- Gom be-mâ dâ-tâ.
Word speaking not stay. } Silence, stop speaking (said
to one who is speaking).
- Bâllû nyî hâm litâba ân bâ.
They man the bury to gone have. } They have gone to bury the
man.*
- Môbû âb-nâm sudum-hâm
Gun fired at been deer the
me-tâba ân bâ.
search for to gone have. } They have gone to look for
the deer I fired at.
- Ma borâm a-rû-tâba ûdê.
She young brother meet to going is. } She is going to meet her
brother.
- Ngâ âm pêly-hâ tab sâg
I dhan cutting while snake a
kâ-pâ-tenma.
see happen did. } I saw a snake while cutting
dhan.
- Pobbû hâ râb-tânna iss hâ
River in cross water in
hollû-la sin-na.
fallen having died. } He was drowned while cross-
ing the river.

Pât hām kâ pâ·pela ngâ Tiger the see happen having I kenma. ran.	} I caught sight of the tiger and ran away.
Yotchî pui-lyhâ letching Knife sharpening while finger hām ma-pî-sû-pnūmma. the cut (reflexive) did.	} I cut my finger while shar- pening a knife.
Ngālu rongā·hām moi-nyâ- We fields the weeding finished tellā ngāl* meg dā-t-kū-npū.† having, we a little rest again will.	} When we have finished weed- ing, we will rest a little.
Patā gā-n-rū-ba† ngā āb-tenapū. Bird flying meeting I shoot will.	} I can shoot a bird on the wing.
Anūba lyāl-nā-tā. Quickly running bring.	} Run quickly and fetch it.
Môbū-hām bū-mā-ga-ba sudum hām Gun the carried not deer the ā-lā mā-tūmma. fire at able not was.	} Not having brought the gun, I could not fire at the deer.
Nyedā ho-kin-bā-nyilā ngā ūt-tā-mā. Rain fall perhaps if I go will not.	} I will not go if it rains.
Ngoi ya-n-bā. Fish gone bad has.	} The fish has gone bad.
Nā arrūb an-bā. Boat below gone has.	} The boat has sunk.

The negative form of verb requires no further illustration.

3.—INTERROGATIVE FORM OF VERB.

Nā bosh dan-lyê ? Your fear is ?	} Are you afraid ?
San mūllū-hām tū-tāb-nūmm- Tree (plural) the cause to fall down lyê. did ?	} Did you cut down the trees.

* The repetition of the personal pronoun is idiomatic.

† The force of this particle is 'for a change' or 'back again'.

‡ Apparently 'n' is euphonic.

- Hã tab hãm kã-pã-mã
There snake that see happening not
dna-lyê.
are ? } Do you not see that snake.
- Nãlu (plural) nãnga hã nã
Your village in your
(singular) sãl û-tch kû
to-day arrive back
-npü-lyê ?
will ? } Will you (singular) reach
your (plural) village
to-day ?
(Note the idiom.)
- Nãlu sãl ma-tlyinn lyê, ârlã
You to-day do will, to-morrow
ma tlyinn ?*
do will ? } Will you do it to-day or to-
morrow ?
- Nã dã gũm gũm nãm hãm tâ-pã-
You thunder thundering that hear
mã dna lyê ?
happening not are ? } Do you not hear that thun-
der ?
- Nã sã-t-mãk ha-dna-lyê ?
You dance will not saying are ? } Do you not wish to dance ?
- Ûd mã ma dnalyê, or û-tmãk
Go will not making are ? Go will
had na-lyê.
not saying are ? } Do you not wish to go ?
- Nã pãt apĩn ãl-ba dĩ-lã dann lyê ?
You tiger skin well take off able are ? } Can you skin a tiger well ?

4.—COMPOUND VERBS (PARTICLES).

- Issh arũ bãlã ãllũ-ãm ngã
Water within below stone the I
kã pã-dã.
see happening am. } I can see the stones at the
bottom of the water.
- Ngã mĩbũ dĩ nãm-hãm ta-lã-
I gũn sounding the hear able
sũ-dna.
together am. } I can hear the sound of a
gun.

* The second 'lyê' is often left out, as here.

Nâ san hâ châ-lâ dann lyê ? You tree on climb able are ? Châlâ-mâ-dna. Climb able not am.	}	Can you climb a tree ? I cannot.
Âla da-rû-mâ nyilâ, û-lâ tenpi. Leg broken not if, go able be should.		
San hâm hüd-in-tâ. Tree the shake.	}	Shake the tree.
Ngâm môbû âb-kin-taba. Me to gun fire show.		
Nâm nyî-lâ ma-m-tail ne. You man by beat cause will.	}	I will get a man to beat you.
Hâm mindui arûng gâlâ herâblâ Him buffalo horn on lifting kû-pâ-ga-nûmma. tossed has.		
Ngâ sîjâ 'sôlâ' ga kâ tâ-mâ I now coat wear see wish not rû. at all.	}	I cannot try the coat on now.
Lâmplâ-hâm û-mâr-mâba. Road the go mistake not.		
Ngâ oppo sâm mîchû tâ kâ tâ. My liquor this a little drink see.	}	Taste a little of my liquor.
Sâm kâ chin-mâ-dna-lyê. Him see knowing not are ?		
Ngâ mnâdî tâl sâ-lâ-danna. I mountain up mount able am.	}	I can climb a mountain.

V.—ADVERBS.

Ngâ kân-nâ hogab kâ-pâ-tailnô ? I darkness in how see happen will ?	}	How shall I see in the dark ?
Moiyâm nyadâ egâ Yesterday evening rain much honma. fell.		
Ngâ hal hûdilâ benma ? I so when said ?	}	When did I say so ?

Iss pajab ha hûdilâ Water (i.e., wild) duck they when û-tch-lî-û. arrive will.	} When will the wild duck come in ?
Sâ san dânyim sâ dâ-tâ. This tree shade in sit.	} Sit in the shade of this tree.
Hâ san dânyim hâ dâ-lâ. That tree shade in sit.	} Sit in the shade of that tree.
Okingâ û-dân-nê. Quickly go at once.	} Go at once.
Aia tâllûa mûllûa lekingâb Abors (plural) all together ûn ma. came.	} All the Abors came toge- ther.
Nyî âkkingân* û kûr kûnma. Man one go back again did.	} One man returned alone.
Ngâ suduma dor-kin-gâ he kâ pâ We deer one only see happen nûmma. did.	} We only saw one deer.
Nyî â kin-gâ he ûlyî. Man one only came.	} Only one man has come.
Mobû le-kingâ he âb tâ. Gun once only fire.	} Fire your gun once only.
Sadgâb jin pû lyê, hadgâb This much give will, that much jin pû lyê ? give will ?	} Will you give this much or that much ?
Ngâ lyî nyâ-mâ dâ. I doing finish not yet.	} I have not finished yet.
Hâ-sâ ha-sâba û-ttâ, ngâ-âla achi Slowly go, my foot sore dâ, û-bl-mâ. is, go cannot.	} Go slowly, my foot is sore, I cannot walk.
Ha lâgkra dâ-mâ. He day one stay not.	} He did not even stay a day.

* I think 'n' is euphonic.

Â-lâ khrâ-mâ-ba ngâ û tlyinnê. Tomorrow truly I come will.	} I will come to-morrow for sure.
Dâ-il tâ ûlyâm san lû kê Thunderstorm coming tree under dâ-mâ-ba. stay not:	} Do not stay under a tree in a thunderstorm.
Na âla ûd ben- chia-dan-lyê? You well song sing knowing are?	} Can you sing well?

VI.—POSTPOSITIONS AND CONJUNCTIONS.

Û-cho-lyâ-tâ. Go first on.	} Go on in front of me.
Etchin da mâ-dâ ba*-û-yen. Rice eat not yet, I went.	} I went before I had eaten my rice.
Pom madna, hâ halyî denna. Snow makes, therefore cold is.	} It is snowing, therefore it is cold.

* 'ba' is the adverbial particle.

PART IV.—MISCELLANEOUS PHRASES AND SHORT STORIES.

Several of the following are given from the Dafla point of thinking, and must not be regarded as translations of English into Dafla. Hence the English rendering of them, unless given very freely, which, in an elementary work like this, is not always advisable, must be excused if in places it is very crude or scarcely grammatical.

A COMPLAINT.

Ngâ Hâle-ne yôlû ma-tâba ûd
I Hale accused make to am
na. Ken-lâ-moil

come. Three or four months ago
ngâ abûnga, nyîhyî â-ûm-a
my elder brother wives three
âp-phela sî-lclene. Ngâlu Nyîsü
left having died. Our Dafla
“niyom” ba bâllû â-ûm-bôbûa ngâ
custom by they three all my
nâm sâ dâ-m-tail-kûn-na.*
house at stay will again.

Mûllûa ngâ nâm sâ âl dâ-kin-
All my house at well remaining
dâ, âkna hogba â-mâ-denna yû?
is, one why coming not is why?

Bâll âknê ngâ nâm sâ â-mâ-ba†
Of them one my house to coming not
Hâlega nâm hâ dâ-dna.

Hale's house at staying is.

Ha hogba madnê yû? nâ dâ-khâ
She why does why? you with
dâ-npû had-na-lyê mâ, Hâle-ga
stay will saying is not, Hale
dâ-khyâu‡ dâ-npû hadna-lyê?
with stay will saying is?

Ma Hâle-ga lag-yâ-bâ‡
She Hale with rather
dânpû hadna.
stay says.

I am come to complain
against Hale. Three or
four months ago my elder
brother died, leaving three
wives. By our Dafla law
all three should live in my
house now. If all should
live in my house, why does
one refuse to?

Note.—This is a rhetorical and more
forcible manner of expressing
a fact.

One of them stays in Hale's
house, instead of coming to
mine.

Q. Why does she? Does she
wish to live with Hale or
with you?

A. She wishes to live with
Hale.

* The 'kû' here has the force of 'change' of former position. † 'La' adverbial force.
‡ 'ya' (the comparative particle) is inserted.

Nâlu ga nîyom hân
 Your customs them
 hogba yop-pâ-tailnyô ? Nâ
 why leave wil' ? Your
 nâm hâ âl-dâd koba ngâ
 house in well staying that I
 ben-t-nepü.
 tell will.

Why should I depart from
 your customs ? I will order
 her to stay in your house.

HISTORICAL SENTENCE.

Pürâ pol hâ ârkom châ Hari
 October moon in beginning first Hari
 nanga bok Tanu
 village from the Apa Tanangs
 Kodom bâggichcha âgûm â-lâ
 Kodom (tea) garden near
 dân hân Châmâr
 living the of-Tolbotia-Miri-tribe
 Podu-ne nyôb pâltâba ânma.
 Podu war wage to came.
 Lâmplâ hâ ây-hâ lâ um
 load on coming days three
 gâba ânma. Orûm-ba
 about came. Friendly manner
 âdna-k hala* anba
 we are come that saying falsely
 solbâ âlâ hâ illyâ porâ
 pretending hand in pig fowl
 menj minslâ, etchin oppo
 dividing distributing, rice liquor
 mij-mins-lâ dabâ
 preparing distributing eating
 tâbâ sâlâ Podûne manm-êik-a.†
 drinking playing Podu killed.
 Ma-pekûlâ Poduga nyî âtch
 After that Podu's people (plural)
 âm gonnê bloaioklâ bâllû
 the (plural) forcibly taking their
 nangû ba bol âgan kân-m-êika†
 village to forcibly caused to return

In the beginning of October
 the Apa Tanangs from Hari
 village came down to wage
 war on Podu of the Tolbotia
 Miri tribe, who lived near
 Koddom garden. They did
 the journey in three days.
 Treacherously pretending
 friendship, and presenting
 pork and fowls ; while they
 were dividing these up, and
 preparing and distributing
 rice and liquor, and eating
 and drinking and enjoying
 themselves, they killed
 Podu, and carried off his
 family captives to their
 village.

* 'k hala' denotes reported speech.

† This termination is used in narrating events that the speaker himself did not see.

CONVERSATION.

Nâm kâ bū-nma nyî!
To you child born been years
k denna.
how many are.

How old are you ?

Ngâ ben chem-mâ.
I say cannot.

I don't know.

Nâ nyî-k-gâ halyi
You years how many about plains
nanga sâ dâ ilne.
villages in lived have.

How many years have you
lived in the plains.

Nyî rîle nîyûm khâm-nepü.
Years ten years three about will be.

About thirteen years.

Nyîsû tâ-lok uily-
Dafla country down from when
hâ, nâ hogadgâ koi dânma.
coming you how much big were.

How big were you when you
came down from the Dafla
country ?

The following example shows how no rule can be laid down for the various forms of the tenses of verbs met with in conversation, especially the verb 'û':

Ngâ chitti âkk jî-lû-sâ* mü dâ ; nyî

I letter a send wish ; man . I want to send a letter ; will
ûlyi?-ûlyi ? nâ ütlyinnlyê ? any one go ? will you go ?
go ? go ? you go will ?

A POLITICAL MATTER.

Ngâ-k henâm Nyîsû tâllûa
My written Daflas (plural)
moi-â-sû-nma hala beng
quarrel together did that saying
kor ma-lû-mâ.
worth much not.

The row among the Daflas
about which I wrote is
not of much importance.

* 'sa', with no appreciable meaning, is frequently joined, as here, to the particle 'mui' or 'mü'.

Yôlû yîblû cho-n nyî hâ
 Accused makers first men between
 lâ Police hâ lâ anyiga
 both Police between and the two
 pen kâ hâ, hogabjâ lyî-chîr-^{*}
 dividing what happen
 nûmma, âljâb ben yûb daba meg
 did exactly define to little
 essâhâ kulindâ, okka hâ berû
 difficult perhaps is, but there matter
 ha beng kor malû-gâ mû-mâ
 that saying worth much I think not.
 Assû tâl dân Getch
 Hills up in living Gâtchi Miris
 tâllûa moi-â-sû-dna;
 (plural) quarrelling together are;
 halyi nanga hâ dân Getch
 plains villages in living Gâtchi Miris
 tâllûa bûllû nyob pâdlâ
 (plural) they war wage may
 hala bosh danna. Bûllû nyob pail-
 that fearing are. They war wage
 nepû mû-mâ. Okka Pothâlipâm
 will I think not. But Pothâlipâm
 hâ sîjâ dân Alexander Sahab-ba
 in now staying Alexander Sahib to
 ngâ chitti tâg heg-lyinma, hâ
 I letter a write did there
 berû beng danâm hâm
 matter said (participle) that
 tâdâr-tella nâ â-hâ hogab
 heard having your heart in how
 mûdâ chitti lâ tâg magda la
 think letter a writing
 ngâ-pa jî-lû-ba.
 me to send.

What between the police
 account and that of the
 complainants, it is rather
 difficult to say exactly
 what did happen, but I do
 not think the matter of
 much moment. The Gât-
 chi Miris in the hills are
 fighting; those living in
 the plains are afraid that
 they will raid them; I do
 not think they will, but I
 have written to Mr. Alex-
 ander, who is now at Po-
 thâlipâm to let me know
 what he thinks. (Literally:
 having heard the said
 matter, write and send
 me word what you
 think in your mind,
 by letter.)

A TALE WITH A MORAL.

Sagâ lâ Târâ' lâ mnârâ lepâba
 Sagâ and Târâ and jungle through
 â-lyit-gala. Târâ mûbû bûg Sagâ and Târâ were journey-
 going were. Târâ gun a ing through the jungle.

^{*} The distributive or distinguishing force of 'chîr' (literally meaning 'each') cannot be translated.

bû-tlâ. Sagâ-ne Târâ benma: 'Sanu
carried. Saga to Târâ said: 'Big
semin* kê-pâ-bainyilâ dâk
wild animal see happen if place
âkkin hâ dâdlâ môbû sî-l-
same in standing gun this
âb-tlyinne.'
with fire will.'

Târâ had a gun. He said:
'If any wild animal were
to appear, I should stand
my ground and fire.'

Ka-tâ-chîba hâ bend-kâ hâ shutum
Exactly that saying on bear
dorrgâ kê-pâ-tella. Târâ
a seen happen having. Târâ
û-kin gâba môbûng hâ hûr-
immediately gun the thrown
pâ-pela sün nûgâ-l châ-tella.
away having tree a in climbed.
'Sagâ châdaba sün dâ-mâ-tella;
Sagâ climb to tree remained not;
sutum-a âgûm-hâ û-n-tella, Sagâ
bear' near came, Sagâ
nyî shinaba ked hâ gepla
man dead like earth on falling
kâtla danma. Sutum-a anûlla
lying remained. The bear coming near
Sagâ-ga nyûrrû dâ khâ
Sagâ's ear near
nângkâ-tella.
smelt.

Just at that moment a bear
came in sight.

Târâ, dropping his gun, im-
mediately climbed a tree.
There being no other tree,
and the bear approaching,
Sagâ threw himself at full
length on the ground like
a dead man. The bear
came up to Sagâ's ear and
smelt it.

Sagâ ebl mâb dâ-tlâ sutum-a
Sagâ moving not remaining bear
û-kûr-ne kûnna.
went back again.

As Sagâ did not move he
went away.

Hâ Târâ sün hokkha î-pâ-kû-
Then Târâ tree from descending
lâ, meg hûnyilâ nyîr-kâ-lâ
again, little ashamed laughing
tachnûmma: 'Sutum ha nâ
asked: 'Bear the your
nyûrrû hâ hogal possâ possâ
ear in what secret secret
hal benma?' Sagâ benma:
manner said?' Sagâ said:

Then Târâ came down from
the tree a little ashamed of
himself and jokingly asked:

'What did the bear whisper
in your ear?'

Sagâ said:

* This implies a big animal that would kill a man.

'Sutuma ngâm tom-sâr-nemma 'He told me never to trust
 'Bear me taught a boaster.'
 khrâyâ lyâyâ gâba ben nyî
 boasting manner speaking man
 lagba tejji mâ-ba.'
 with trust not.'

A DISASTROUS TOUR.

Nangu pong-gâ-l nîmdâne*
 Village one in blind
 hû-etchna-lâ dânma. Âlâ-gâ
 hunchback and lived. Day one
 bâllü be-min-sû-nma nangu
 they say together selves did village
 hâm yop-pâ-pela oddâm
 the leaving behind upstream
 dailyâba âttârgol âdba
 direction go as far as possible to go
 benma. Yâp kâllâmplîn-gâ da-
 said. Nights eight eat
 gâ-ba embin oppo illyi porâ
 last to rice liquor pig fowls
 bâl ânna. Ū-râb dâl âtâr †
 carrying went. Going along going
 olyûm hâ chomâm-gâ dân-gâ
 evening at thirty inhabitants
 nanga pong â-ch-nemma.
 village a arrived.

Hâ nanga hâ nyî e dâ-m-
 There village of that men stay allow
 denâ-k† hütâ, ai-hâ nangu
 not that forbade, night in village
 boilyâ-hâ dânma. Hâ lâgna hâ
 outside stayed. Then day on
 âd-âddê, dânyi og hâ issh
 going along, sun heat in water
 bân bân na hû-etchna kash
 carrier carrier hunchback secret
 kash la ish mûllûng-âm tû-dâ.
 secretly water all the drinks.
 Kâ-kû hâ nîmdâne ha issh
 After that blind (man) the water

A blind man and a hunch-
 back lived in a village.
 One day they agreed to
 leave their village and tra-
 vel upstream (north?) as
 far as they could go. So
 they took rice, liquor, pork
 and fowls to last for eight
 days. The first day at
 evening they reached a
 village of thirty houses.

The villagers would not let
 them in, so they spent the
 night outside. The second
 day on the march, as it
 was very hot, the hunch-
 back, who carried the
 water on his back quietly
 drank it all. Then when
 the blind man asked for

* This word means, 'blind at night time,' the Assamese 'rât-f-khonâ,' and does not imply that the man could not see by day.

† The idea underlying 'târ' is a day's journey.

‡ 'k' indicates reported speech.

kotlá hü-etchna ha benma
demanding hunchback the said
isssh ûdûngâm hâ
water vessel ('choonga') there
nanga ba* yop-pâ-penma. Hâ
village at left behind have. That
Al olyûm hâ nanga† pong gâ-l
day evening at village a at
âgûm ha pobbû hâ-g kâ-pâ-gelly
near at river at a met having
hü-etchna nyî ha ûddû hâ issch
hunchback man the vessel in water
tû-râblâ tû-dâ. Uddû odnûm-
dipping up drinks. Vessel sound
ma tâ-pâ-tella nimdâne nyî
hear happen having blind man
ha benma: 'Habnyilâ nâ ûddûn-
the said: 'Thus if you vessel
gâm yop-pâ-mâ nâm-gâ :
the left behind not it seems ;
amba be nâm gâ, nâ
falsely you spoke it seems, your
benâm hâm tejji tâ-k-‡
spoken (word) it trust any more
mâ ;‡
not ;

nâ ngâm am-pâ§ ;
you me deceived (now) have ;
sâl gâ lokka ngâlu bânâm hog
to-day from our carried what
hog hâm derâb sâm ngâlu âtt
what the things them we self
âttê dâg sû tlyinne, sâ
self keep selves will, to-day
illokrâ ok ok-sû-ba dâ tlyinne.
night separately stay will.
Hâ-ka nangû-ba ûklâ nim-
'Then village at arrived blind
dâne ha nangu-† nyî-âm
(man) the village man to

water he said that the vessel
must have been left behind.
That evening when they
arrived at a stream near a
village, the hunchback dip-
ped up water in the vessel
to drink. The blind man,
hearing the sound of the
vessel said : 'Then you did
not leave it behind after
all; you told me a lie, and
I distrust you; now we
will each keep the things
we have and stay apart
this night.'

So when they came into the
village the blind man told
the villagers: 'He has
cheated me and we are

* This is more idiomatic than 'ha,' but if they had been travelling southwards (down stream), 'ta' would have been the proper word, signifying 'I left it behind' 'up north.'

† The full word is 'nangûnga,' which is shortened to 'nangû,' 'nangu,' or 'nanga,' according as accent demands.

‡ Apparently shortened form, because less emphatic, of the particle 'kâ-mâ,' meaning, 'never'.

§ 'am-bâ' would signify 'deceived me a long time ago.'

benma : "Ma ngâm am-pâ,
 said : "He me deceived has,
 ok ok-sû-ba dâ tlyinne.
 apart apart remain will.
 Hâ nangu hok nyî âkkâ
 there village that of man one
 nimdâne-bâ ha nâm bâ-
 blind (man) the house hold hand
 kin tab ka halla* benma ;
 show to that said ;
 hü-etchna nyî ha khrib nâm
 hunchback man the another house
 nângâl âna. Ai hâ
 a to went into. Night in
 nimdâne-bâ ha hü-etch-bâ hâ nyî
 blind (man) the hunchback man
 hâ† nâ-nmâm tâ-pâ
 the calling out hear happen
 nûmma : 'Nyî-a ngâ dârâb patch-
 did : 'Men my things things
 hâm detch ollâ bui-nyâ tâgdê'
 the stealing to take are about'
 hanma. Nimdâne-ha benma : 'Sijâ
 (he) said. Blind (man) said : 'Now
 ngâ útlyinne nâ dâ khâ;‡ ha gorâ-
 I come will to you ; he getting
 blâ eblâ yâ po-nûmma, hü-etch-
 up ladder run down did, hunch-
 bâ hâ nâd kâ dailyâba
 back's crying out direction
 yâ-tûnna, chîpâr âk dâ-tûm tella,
 running, 'dheki' one lying blocking
 hâ chîpâr yâ-tûnna dâ-
 that 'dheki' running knocking
 tâblâ âla dâr-dâ.
 against leg breaks.
 Hâ hab-lyî-hâ hab nyî gâ
 There doing while thus man a
 mô-blûm tâb ùl-nâgâ halla
 help to is coming probably that

going to separate.' So the
 blind man got a villager to
 lead him to one house,
 while the hunchback went
 into another.

But in the night the blind man
 heard the hunchback calling
 out: 'They are stealing all
 the things.'

The blind man called out.
 'I am coming.' He got
 up and ran down the
 house-ladder, but fell over
 a 'dheki' (vessel for husk-
 ing rice) as he ran towards
 the sound of the hunch-
 back's voice, and broke
 his leg.

* 'ka halla' indicates reported speech.

† 'hâ' in oblique cases (accusative included), is 'lâ' (*vide* under 'Personal Pronouns.')

‡ 'nâ dâ khâ' are emphatic, because of their unusual position in the sentence.

tâ-pela detchâna nyî keknũmma.
 hearing thieves men ran away.
 Hũ-etch bâ nyî-ê ha nyî khrâb-nmâ
 Hunchback man the man groaning
 âdnũm-ma tâ-tlâ nimdâne bâ ha
 sound hearing blind (man) the
 ũmmâ nen-ga halla lenma.
 came not considering that went out.
 Lenla nimdâne nyî hã
 Having gone out blind man the
 âl dũrnâna kâ-pâ-nũmma. Hã
 leg broken see happen did. Then
 nimdâne bâ benma: "Nã issh
 blind (man) said: "You water
 mũllĩja hãm keshla tâ-mâ-nyilã
 all the secretly drink not if
 sijã sab lyĩd-mâ-g'la." "
 now this happen not would have."
 Hũ-etch-bã* ha benma: "Hã-ka
 Hunchback the said: "In future
 hab lyi-n-kũ-mâ." Âl
 in that way do will never." Leg
 dũrnãm dâ-b-kũlã hãl syinlã
 broken bandaged feeding giving to
 dâkũ-nma.† Hã kã kuã
 drink stayed. After that
 nimdâne-bã hã âla meg âl
 blind (man) his leg a little better
 tella meg ũdba lyĩt lâ bũllũ
 being a little to go being able their
 âtt nãm-ba ũ-kũr-kũ-nũmma,
 own home to go return again did.

Meanwhile, hearing that some one was coming to the rescue, the thieves ran away. The hunchback presently heard groans, and, as the blind man did not come, went out and found him on the ground with a broken leg.

Then the blind man said: "If you had not drunk all the water on the sly, this would not have happened." The hunchback promised he would never cheat him again, bandaged up the broken leg, and tended and nursed the blind man till well enough to walk.

Then they returned home.

THE PARABLE OF THE PRODIGAL SON (ST. LUKE XV, 11).

Lok nyî âk dâ-tlâ, kã anyigã
 Once man a lived, sons two
 dâ-tlêya.‡ Ainyã yã -a âb-hãm
 lived. Young-er the father to
 benma: 'Abã ngãlga darâb hok
 said: 'Father, our things from

A certain man had two sons;
 and the younger of them
 said to his father—'Father,

* 'ba' that occurs so frequently in this tale, answers to the Assamese particle 'tô,' whose nearest equivalent is the Hindustani word 'wallah,' as in 'punkha-wallah' 'chota-wallah,' 'ândha-wallah' (the blind one).

† 'kã' implies change from former condition.

‡ Apparently euphonic.

ngâp nemma sijâ jibba." Iâ
me to share now give." Then

âb ha anyi bobû hâba* derâb
father the two each things
hâm pen jîtlâ. Iâ
the division giving made. After
kâ-kuâ, ainyâ-yâ-ha âpa gâ
that young-er the days few
dâtla mû-ga derâb mûllîja hâm
staying his things all the
nû-lai-ella, âdâ gûdâ-
gathering taking distant country
ba ûnna.

to went.

Hâ gûdâ hâ nyedai-nyet-ma-
There country in feast merry
mû lâ mû ga derâb patch
making his property
mûllûngâm mû-yûm-tella.
all wasted

Iâb mû-yûm tella dâd-kâ-hâ
Thus wasted having remaining while
hâ gûdâ hâ demâ durrê ûtlâ,
there country in great famine arose,
mûg ai hob da-pâ-mâtla. Iâ,
his belly for eat got not. Then,
hâ gûdâ-ga nyî âk ga dâk gâ-l
that country of man a inhabitant to
ât-lâ, hâ nyî hê mnârâ†
coming, there man that waste land
pûkh-rûhâ illyi kâ-il-yâ-tâ-ka
short grass swine watch that
hal û-m tella. Illyi danâm
saying go made. Pigs (by) eaten
danâm aihî hok ai-hâb da-lû-daba
eaten seeds from belly for eat full
mûtlâ; nyî âkk nekhrâm hâ
wished; man a even one there
nyî hâm hogjâ jî-mâ
man that to anything give not
tella. Hen dâdlâha benma:
did. Senses recovering, he said:

give me the portion of
the substance that falleth
to me.' And he divided
unto them his living.

And not many days after,
the younger son gathered
all together and took his
journey into a far
country;

and there he wasted his
substance with riotous
living. And when he had
spent all, there arose a
mighty famine in that
country; and he began
to be in want.

And he went and joined
himself to one of the
citizens of that country;
and he sent him into his
fields to feed swine. And
he would fain have been
filled with the husks that
the swine did eat, and no
man gave unto him.

But when he came to himself

* The adverbial force that this word gives to 'anyî bobû' cannot be translated.

† The Daffas have no 'fields' in which to herd swine.

‘Ngã ábga nyerrâ atch hám ha
 ‘My father’s servants (plural) they
 úttü anyi-nâ dadba kápâtella dellê
 bread enough to eat find excess
 dekhyenga dâd ba kâ-pâ tella,
 superfluous remaining find,
 ngâ da-pâ-yâ-mâ-ba lâ-nâ ba
 I eat find not hunger by
 sí-lyâ-sû-tailyê. Ngâ sâ-kka
 die am about to. I here from
 áb-ga dâ-khâ-l û-g della
 father’s presence to going rising
 bentaine : ‘Áb, nám lâ uíson-
 say will : ‘Father, you both God
 hám lâ nânyâm ngâ lyî-mûr-
 the and you both I done wrong
 tella ; nâ kâ hab lyiyâ-kû-mâ*;
 have ; your son as done have not;
 ngâm nâ nyerrâ atch hám
 me your servants (plural)
 lyîd-na-ba lyî-m-taba.’ Hab
 work as work make.’ Thus
 mûlâ-ella hâk ka müg ábga
 mused having then his father’s
 dâkh ba út-lâ. Okka Ád-
 presence to went. But distance
 há uilnâm áb ha kâ-tâl-kâ-
 in coming father the see
 pâ-tella aiâ mû-pâ-lâ
 happen having pity musing
 yâ-rû-lâ lûpâ gar-gâb-lâ
 run meet neck putting hand round
 mápûb-tella. Kâ-a benma : ‘Áb,
 kissed. Son said : ‘Father,
 nám-lâ úi son hám lâ nânyâm
 you both God the and you two
 ngâ lyî-mûr-tella ; nâ kâ
 I done wrong have ; your son
 hab lyi-yâ-kû-mâ*.’ Okka áb
 as done have not.’ But father
 ha nyerrâ atchâm hám benma :
 the servants (plural) them to said :

he said : ‘How many hired
 servants of my father’s
 have bread enough and to
 spare, and I perish here
 with hunger !’

‘I will arise and go to my
 father, and will say unto
 him, ‘Father, I have sin-
 ned against heaven and in
 thy sight : I am no more
 worthy to be called thy
 son : make me as one of
 thy hired servants.’ And
 he arose and came to his
 father’s. But while he
 was yet afar off, his father
 saw him, and was moved
 with compassion, and ran
 and fell on his neck and
 kissed him.

And the son said unto him
 —‘Father, I have sinned
 against heaven, and in thy
 sight. I am no more
 worthy to be called thy
 son.’

But the father said
 to his servants : ‘Bring
 forth quickly the best

* ‘kû’ signifies ‘though I formerly behaved as your son should have.’ There is no word for ‘worthy.’

‘Ngã mullija ezz hām āl-yānn
 ‘My all garments than best
 ezz hām anūba nā leng
 garments the quickly take out
 gadlā sām-kām-tā, ālā hā tā
 bringing him clothe, hand on also
 letchlā ga-m-tā, āl hā lukhlā tā
 ring put, feet on boots too
 ga-m-tā, sa hab kām jīt-yān-
 put, cow female child fatter
 gonnē sā bōa gadala pakhr-tā*
 than all here bring kill
 ngāl datlyinn’ āhā khrūmdba;
 we eat will to our hearts’ content
 hogba† hab lyittlyinnē? ngā kām
 why thus do shall? our son
 sā ūi mnāk lāk chā-lin
 Satan’s country from rising
 lyi-k-na haly-ība kām-pā
 come again like as I have seen
 gelkū, nyīnām kām-pā-gel-kū.
 again, the lost I have found again.
 Hokka būllū sā mīn-dab-lyi-
 Then they dance together to
 rāb-nūmma.

began.

Okka kām abū ha
 But son elder the
 rongā hā lyītla, rongā hokka
 fields in working was, fields from
 ū-k-na nām ā gūm hā ū-ly-
 returning house near coming
 kū-lā† dūm dūm tāl toppū
 home drums cymbals flute
 ma la sām-mīn-lā ādnūmmām
 playing dancing and sound
 tā-pā-tella. Hā nyerrā ākk gā la
 heard. Then servant a calling
 tachnūmma:

asked :

‘Hā āddan ha hog madna?
 ‘Here noise this what is ?

robe, and put it on
 him; and put a ring

on his hand, and shoes on
 his feet, and bring the fatted
 calf and kill it, and let us eat
 and make merry: for this my
 son was dead and is alive
 again; he was lost and is
 found.’

And they began to be
 merry.

Now, his elder son was in
 the field; and as he came and
 drew nigh to the house he
 heard music and dancing.
 And he called to him one of
 the servants and enquired
 what these things might be.

* This signifies ‘kill for every one to eat’—‘pā-tā’ would merely mean ‘kill’.

† This is the only way of expressing ‘for’.

‡ ‘ū-ly-kū-lā’ is a kind of imperfect past participle; contrast it with ‘ū-t-kū-lā’ below, which may be described as the perfect past participle.

Nyerrâ ha benma : ' Nâ borh
 Servant the said : ' Your young
 ha üt kûla, nâ âb
 brother having returned, your father
 nâ borh-ham âlla û-k-
 your young brother well returned
 nûmma kâ-pâ-kula hem poz-ûla
 has seeing again being pleased
 paia kutchû mûla sa kâ jîtna
 I am fortunate thinking calf fatted
 hâm pakh-lâ.
 the killed has.

Hâm tât-lâ, hâ-hâ âlla, nâm-hâ
 This hearing angry very, house into
 âk-mâ-tla. Hâ âb ha nâm
 enter not did. Then father the house
 arrû hok len ât kû*
 inside from coming out come inside
 hatla. Okk ha âb hâm ben-rû-nûmma:
 said. But he father to answered:
 ' Taiâ! tâsinâ! hada nyî âllâ
 ' Hear ! look ! so many years (and) days
 nâm mûllâ, nâ benâm hâm
 you on behalf of, your word it
 tellûtella-lâ lyîtnûmma, okka
 heeding I have worked, but
 ngâ âzin-orûm hâm hâl sin-lâ
 my friends to giving to eat and
 sâ-mîn-daba nâ sîbin dorg-khrâm
 drink make merry to you goat one even
 jîmâ; okka nâ kâ ha nâ
 gave not; but your son he your
 derâb patch nû-lâ ella nyemm
 goods goods taking away women
 lagba sâ lûpela†-ûd-kûn hâm sa kâ
 with play wasting returned him calf
 jîtnâm pakh jîâ-lyi-khrâm-nyâ.†
 fattéd kill.'

And he said unto
 him : ' Thy brother is
 come, and thy father had
 killed the fatted calf, because
 he hath received him safe and
 sound.'

But he was angry, and
 would not go in; and
 his father came out and
 entreated him.

But he answered and said
 to his father—' Lo! these many
 years do I serve thee, and I
 never transgressed a com-
 mandment of thine, and yet
 thou never gavest me a kid,
 that I might make merry
 with my friends. But when
 this thy son came, which
 hath devoured thy living
 with harlots, thou killed'st
 for him the fatted calf.'

* 'kû' draws attention to the fact that he had already refused to come inside.

† The idea underlying 'lâ' taken with 'sa' is 'he heading the merry-makers and paying for all himself; 'sâ-mîn lâ' would denote 'each merry-maker paying his share,' or a general feast.

‡ The meaning 'giving to him and not to me' cannot be expressed word.

Âb ha benma okka : ' Kâ, nâ ngâ
 Father the said but : ' Son, you me
 lagba dâ-ki sîn-dna, ngâ
 with remaining always are, my
 derâb pâch mûllûsî nâ-ka mâba
 goods goods all these yours not if
 hîga ?* Okka hogba hab lyi-mû-
 whose ? But why thus do not
 tailno ? nâ borh ha ûî mnâk-
 shall ? your brother Satan's coun-
 lokka châ-lin dîn-k-na
 try from rising appeared again
 halyiba, kol nyîn-kûnna,† sîjâ
 like as, formerly lost was, now
 kâ-pâ-gelkû.'
 is found.'

And he said unto him :
 ' Son, thou art ever with
 me, and all that is mine
 is thine. But it was meet
 to make merry and be
 glad, for this thy brother
 was dead and is alive
 again ; and was lost, and
 is found.'

I now think we have advanced far enough in the language to
 discontinue the practice of placing the English word under the
 Daffa word.

THE TALE OF THE BRAHMIN AND HIS SERVANT.

(From Mr. Anderson's " Cachari Folk Lore.")

Kol Bâmom âkk gâ lagba nyerrâ
 âkk dâmma. Âl golla Bâmûm hâ
 ai nâm hâ û-tâ-ilya hâ Bâmûm hâ
 nyerrâ-hâm kopâ pom-gâ khrib
 darâb patch hâ lâ bâm dabâ jîta.
 Bâmûm ha benma : " Sâ kopâ sâ
 âlba kâ-l-hâ-tâ nâ damâba ; ngâ
 hogba hab bendna‡ ngâ hâlo dâyb
 kâdna hab lîngk dâybâba tâ kâpâ-
 denna. Hal bein-pela ma û-cho-
 nûmma. Meg kâkuâ, kânâ tella,
 nyerrâ ha kopâ â plom hok âkk
 plûlâ Bâmûm â lîngk dâyb
 nârâblâ kâ-kin la dab nebâ. Hab
 kâ-kin kâ-kin lâ ling-luûm-gâ§
 kopâ mûllûngâm da-nyâ gaubâ.
 Meg kâkuâ Bâmûm-a tach-nûm-
 ma. Nâ egin bâg danâm ha

There was once a Brahmin
 who had a servant. And
 one day, when they were
 going to the house of the
 Brahmin's mother-in-law,
 the Brahmin gave his ser-
 vant a bunch of plantains
 and other things to carry,
 and said to him : ' Now
 mind you don't eat those
 plantains, for I can see just
 as well behind as before.
 And so saying he marched
 ahead. Presently the
 servant, getting hungry,
 plucked one of the plantains
 from the bunch and, hold-
 ing it out to his master's

* A common method of emphasizing a positive statement.

† ' kû ' implies ' change of state,' as illustrated frequently already.

‡ The roundabout method of expressing ' because,' ' why do I say this ?'

§ Literally, ' three or four times ?'

hogab lyinma? Hã nyerra ha benina: Kãj nã ngãm benma hãbla dã (il) yãba kã-pã-denna haba lãngk dã (il) yãba tã kã-pã-denka* hatla. Hã ngã kopã ãkk akkba nãm kã-kin kã-kin-lã ngã da-tñumma, hã nã hogjã be-mã. Nyerrã hã hal benma tã-pela Bãmûm ha hogjã be-mãba gom-be-mãba ûn-na. Meg kã kuã ãra † hã, etchin dũd nã, ‡ etchin mal dadba§ danna. Khawai ngoi meg dã-tla, Bãmûm a nyerrã-hãm chir-kin-gon|| jĩtla mũllũngãm ãtta ãp¶ ganũmma-etchin da-taily lã: nyerrã Bãmûm-hãm tach-nũmma-Bãmûm, sã khawai ngoi sã okk okksũ-ba jãl lyidna-lyê, mũllũnga lekinba jãl lyidna-lyê? Bãmûm ha ben-rũ-nũmma: Mũllũnga lekinba lyidna. Hã nyerrã benma: Habnyilã ngã ngoiyê nã ngoi lagha dã-kin-dã** Nyerrã ha hal benna Bãmûm hã etchin ãg hã†† ngoiãm kũp-jila mobũr‡‡ jig-nũmma. Hab muijtolla Bãmûm ha hogjã da-kmãba§§ nyerrã ha mũll-ĩjahãm dag-nebã. ||| Meg kã-kuã lâmplã hã ãd kã hã gĩa sũn êgã kã-pã-tella. Hã sũnãm kã-tlã nyerrã ha tach nũmma. Nã sã sũn sãm hogal amin danna? Bãmûm ha benina:

back, ate it. And this he did again and again till all the plantains were gone. Presently, when the Brahmin asked what had become of the load, the servant said: 'You told me you could see behind as well as in front. So I showed you each plantain before I ate it, and you never said anything.' So the Brahmin went his ways speechless. (Literally: Hearing the servant talk thus, the Brahmin without saying anything went on in silence.) Presently they stopped and cooked their mid-day meal, and they had got with them a few *khawai* fish. But the Brahmin only gave one to his servant and kept the rest himself. And when he was about to eat, the servant asked—'Oh! Brahmin, do *khawai* fish swim about singly or in shoals.' The Brahmin answered—'In shoals.' So the servant said—'Then my fish had better go with yours;' and, so saying, he threw his fish on the Brahmin's mess, defiling the whole thus.

* 'ka' for reported speech.

† Morning or mid-day. ‡ 'dũd ha' at eating time. § 'mal dadba' = 'to prepare and eat

|| 'chir' is the particle used when a very small article is implied.

¶ Literally, 'holding took'. ** Literally, 'my fish remaining with yours well is'

†† 'ãg hã' = on top of. ‡‡ 'mobũr' is the Assamese 'chũũ' = defiled.

§§ 'da-mãba' would mean 'eating nothing'; the insertion of 'k' implies 'getting nothing to eat, although he was hungry.'

||| Force of 'g' is 'he ate up another's food'.

Sâ sün sî "gôyâ" sün-a
 Nyerrâ ha benma, Mâ, sâ sün sî
 'ga' sün-a; ngâ benam-iyâ benji
 bainyilâ nâm o-ûng-gâ jîtlyinna, nâ
 benamiyâ jît* bainyilâ, nâ ngâm
 o-ûng-gâ jîlyaba. Sa sordne kâ
 ūtchemâ† kâ-pâ-lâ nyerrâ ha
 tachnūmma : Sâ sün sî hog sün-a ?
 Bâllü benma : 'Ga' sün-a ; hatlâ
 Bâmâm âm nyerrâ ha tokûr.‡
 kâkhrâ mâba o-ûng-gâ jînma.‡

Ilâ kâkuâ sîbin ollâm-gâ kâ-pâ-
 gallyê. Nyerrâ ha tachnūmma :
 Sâ sâ§ nâmû dadna|| sâm hogal
 amin danna ? Bâmâm ha benma :
 Bâllü amina 'sibîn.' Nyerrâ ha
 benma : Mâ, sî 'sibbin-a.' Ben-
 cho-hâ lyinâm haba Bâ-mâm hâ
 benma âlla bemâ-tala nyerrâ ha
 Bâmâm hâm o-ûng-gâ tâ jînma.

Hokka bâllü pakâm âtchâm kâ-pâ-
 gallye ; Bâmâm ha 'pakâm'
 amin gallye, nyerrâ ha 'pakâm'
 amin gallye Bâmâm hâ benma
 âlla bemâ-tûklyilla ¶ nyerrâ ha o-
 ûng-gâ jînma. Bâmâm ha â arrûhâ

So the Brahmin got no dinner, and the servant ate the whole.

A little later they came across a number of *simul* trees. Seeing them, the servant asked : 'What do you call these trees ?' The Brahmin said 'gôya.' But the servant said : 'No, these are 'ga'; if I am right, I will beat you five times, if you are right you will beat me five blows.' And meeting some boys grazing cattle, the servant asked them : 'What trees are these ?' They said 'ga,' and directly they said it, the servant dealt the Brahmin five blows.

Next, they met a drove of goats. The servant asked : 'What is the name of these animals that are grazing ?' The Brahmin said : 'Their name is 'sibîn.' The servant said : 'No, these are sibbin.' And in the manner described above, the Brahmin being proved wrong, the servant struck him five times.

Next, they came across a flock of paddy-birds, which the Brahmin called 'pakâm' but the servant 'pakâm' (strongly accenting the last syllable), and again the Brahmin was proved wrong and got five blows.

* 'jît' means 'true'. † Plural termination, for human beings only.

‡ 'tokûr' means 'in answer'; 'jînma' here means 'hit'.

§ 'sa' (sounded slightly longer than the word for 'here') means 'animals'.

|| 'nâmû dadna' literally means grass-eating.

¶ This implies 'for the third or fourth time.'

ma-s-nūmma : mūchin henchin
mân lagba be-min berâ minslâ ben-
ja minglâ hog bem-pâ-lyin-palâ ? *
Hokka Bāmûm hâ ai nân âgûm
hâ ûntaillâ Bāmûm ha kânâ âl
tella nyerrâ hām û-cho-nella das-
tûs-lâ ma-lyâ† tek‡ hal ben tâ ka
hal ûtcho-matlâ.§ Nyerrâ ha
u-cho-lâ pajâb âkk meng dal, hâ
lagba kopâ sūn hâ choy|| pâr nām
lâ hok, ejâg a-lû tella¶ â khrû yâ
tek‡ hatlâ. Bāmûm ha û-ch-tella
ai-he hâ pajâb â hām jop jitla
Bāmûm ha â-hām dakâ-tella âl-mâ
khrâm, kânâ hâ hog mai-â-nep
mûlla** da-tnepu mûtlâ. Hab ben
ben Bāmûm hām nyerrâ ha hiñyî††
bem-pâ-tella. Ilâ hab lyîhâ mûg
borhob hittî tâg hetla nyerrâ hâ
âlâ hâ jî-lû-tella, mûg borhob jî-tâ
ka‡ hatla. Hokka nyerrâ ha hittî
hām bûlaiella meg âdâ hâ ü-ginla
he-chinna nyî âkk kâ-pela, ha nyî
hām hittî hām hog berû malû-pâ
kâ-kâ-tab ka‡ hatla. Nyî hakhri-
tâm-tella‡‡ hittî ha he-lû nūm-
ma mûg borh hām benma nyerrâ
sâm ment kâ hola hêlû-tella ; hâ
nyerrâ ha chittî hām sâr-mû-sâr
kâ-la-kûp-â tella khrîbtâg§§ het
ba ka hatla. Chittî hâ ma lû-
manma : ‘ Borh, sâ chittî sām kâtla
ngâlu kâ||| nyîjîr hām sâ nyerrâ sâ

The Brahmin repeated to himself the proverb : ‘ It is idle to argue with a fool.’ And when they were now come near the Brahmin’s mother-in-law’s house, the Brahmin, being very hungry, sent his servant on ahead to beg them to get supper ready. So the servant went on ahead and bade the Brahmin’s mother-in-law cook a duck and put lots of plantain ashes with it. And when the Brahmin arrived his mother-in-law set the duck before him, and though he did not like its taste he was so hungry that he had to eat it. By this means (literally : ‘ on various occasions when he spoke’) the servant put the Brahmin to shame. So he wrote a letter to his younger brother and sent it by the servant, telling his younger brother to kill him. The servant took the letter and after going a little way met a man who knew how to write, and told him to

* Literally, ‘ what can avail talking and arguing with a fool ’ ?

† ‘ lyâ ’ signifies ‘ before the Brahmin arrives.’ † *Oratio obliqua*.

§ The literal translation of the whole involved sentence is ‘ made the servant go ahead, that, arriving first, he might tell them that they were to get food and drink ready before the Brahmin’s arrival.’

|| ‘ choy ’ means ‘ ashes.’

¶ ‘ ejâg a-lû tella ’ means ‘ adding a great deal ’ ‘ jop ’ means ‘ lifting up’, or dishing up.

** Literally ‘ in hunger what can I do, thinking, decided I must eat.’

†† Or, more literally, caused shame to the Brahmin by what he said.

‡‡ ‘ khrî ’, means to speak from writing or read out.

§§ ‘ khrîb ’ = ‘ another,’ ‘ tâg ’ = ‘ a’.

||| There is no separate word for ‘ niece’, loosely she is called ‘ daughter ’ or ‘ child.’

anûba nyemm jîtla ngâ hâ nyemm
jîly ka tangam ûm lâ* de-mâ.
Hâ chittî hâm nyerrâ ha bû-lai ella
Bamûm hâ borh âlâ hâ jîtla, borh

let him know what the letter contained. The man read it and told him that he had told his brother in the letter to kill the servant. Then the servant tore the letter to pieces and told him to write another, with the following words in it : ' Brother, on receipt of this letter marry my niece at once to this servant, I cannot come to the wedding. The servant took this letter and delivered it to the Brahmin's brother, who read it, and, though very angry at heart, but not daring to disobey his elder brother, gave the girl in marriage to the servant.

ha hâ chittî hâm kâtla hâ hâ hâ-
târ† hârela, â arrihâ hâ hâ da-
khrâm‡ abû-ga§ beng da-nâm hâ
tellû mâ-ba hog lyin-pû nyerrâ
hob kâ hâm nyemm jîtla.

IIâ kâ knâ Bamûm ha nyerrâ hâm
memp buddê|| memâ buddê hal
kâ tâb ñlâ. Bamûm ha â-chlâ hâ
berû hâ tâ-ñlâ nyerrâ hâm ma-tâba
lyitlâ; okka ma kâ nyîjîrha nyemm
jinâm ha ma-tâb lyinâm hâ tâ-
pela mü¶ nyol hâm bentûm tella :
nâm Bamûm ha manpû kahadâ.

Soon after, the Brahmin came to see whether his servant had been killed. On arriving, and hearing what had happened, he determined to kill the servant, but his niece who had married the servant hearing he had determined to kill him informed her husband that the Brahmin wished to kill him. Hearing this, the servant seized and brought in a calf, and tying its four legs together, put it in bed with his wife.

Hâ hab benâm hâm nyerrâ ha tâtlâ
sa hizzir dorgg** nâ-tâ-lâ bolâell,
âl âlâ apl buba hâm let-lâ, mî-
ga nyîhî lagba yub-ka-hâ jâplâ
âb-telâ.

* 'I shall not (now) be able to come' would be 'un-lâ-mâ'.

† Here 'hâtâr' means 'much' or 'greatly' and 'hâ hâ hârela' means 'being angry', the words following mean 'within his heart concealing his anger.'

‡ 'da-khrâm' = concealing.

§ This is the only method of expressing 'not daring' viz., by a rhetorical question.

|| In dependent clauses 'buddê' is used for 'lyâ'.

¶ 'ga' is omitted, partly for euphony's sake, and also probably because 'possession' is not strongly implied.

** The Assamese 'goru cheori ojonî' exactly translates 'sa hizzir dorgg'.

Ai hã Bãmûm ha âl* mûg dũn†
hã yub-ka hã kãtlã nyîhir nyol
nyu‡ yubsdan lâ hal sa kã hãl
nyerrã hal hab nãm mentlã.

In the night the Brahmin came and seeing his niece in bed, thinking husband and wife were asleep together, killed the calf, believing 'it' to be his servant.

Âr hã kãtlã sa am me-mûr-taba
âtte mûr dusuklã nyerrã hãm
benma sa hãm anûba lidkã hatlã.
Nyerrã ha sa hãm selã el,§ bollû||
hã âme sãdlyin¶ lâ dãdba lĩtlã.
Hab ma-tlã Bãmûm ha sa
men kã 'jogor' hã ûi pãdãr
daba lyĩtlã, nangim nyi hãm
ben-tãm-mãba** etchin datkã††
hala grãtlã. Mũllĩjã kãm dãt-
kel mat-lã, nyerrã ha bollû hã
lyã linla‡‡ sa âme hã nã-tũ-tella
grã-tlã: Bãmûm a sa me-mã;
hogba etchin jidna, sa men k-hob
mã.

On the morrow, seeing that he had killed a sacred animal by mistake, he was confounded, and told the servant to bury it at once. The servant took the calf into the garden and buried it with its tail sticking out of the ground. After this, the Brahmin set about expiating his guilt for having killed the sacred animal, and ordered that the villagers be summoned to a feast. When all were assembled the servant ran into the garden and dragged the calf by the tail and shouted: 'The Brahmin did not kill the animal; Oh! no! It is not because he killed the animal that he is giving the feast; Oh! no! Then all the party dispersed and went home.'

Ham tãt-lã nyi-a mũllũnga âtte
âtte nãm-ba û-kũr-ne-kunna.

* 'âl' = 'having come'.

† 'dũn' is the relationship a girl after marriage bears to her real family.

‡ 'nyu' here means 'and'.

§ 'Assamese' 'tãni nĩ' = 'dragging'.

|| 'bollû' means 'garden'.

¶ 'sãdlyin' means 'sticking out'.

** 'ben-tãm-mãba' means 'without giving them the chance of answering,' he insisted on their coming.

†† Generally 'ka,' denoting reported speech.

‡‡ The verb 'to run' is generally 'ya,' sometimes, as here, 'lyã,' 'linla' gives 'lyã' the meaning of running out (into the garden).

The following interesting narrative is not so easy for a beginner to follow and I have decided, to place the corresponding English words under the Dafla ones :

POISON.

Ngálu Nyîsinga ôpû-hâ oml âp-denna.

We Daflas arrows on poison put.

Oml dâk tâlba halyi nanga sâ

Poison place up to plains villages here

ka la pol barg-ba ûdba lyîdnepû

from moon one about to go will be

Ngálu Nyîsinga hâ û-t-mâ

We Daflas there go not.

Aiânga oml nâl pâdna. Om-

Abors poison bring supply. Poi-

sûna châ sûna hab lyîdna. Oml-

son tree tea tree like is. Poison

a sün mem hâ dâdna. Mem eyin

the tree root in is. Root potato

hab lyîdna ; ked hokka dû-l nâdna

like is ; ground from digging take.

Sün ha jelyû hâ dâdna.

Tree the marshy ground on are

ûllû lün âgûm-hâ dâdna ; hâ

stony rock near is ; it

âgûmhâ dûr derâ tâppâm-a dâdne.

near summer winter snow remains.

Ûllû lün au wa tab mûlliga

Stony rock top on snakes many

dâdne. Tab sâtne nyî har-

are. Snakes girth man's leg (above

po dâdne, kâyâ bala chanyi haba

knee) are blackish yellow like

lyîdna, ehi homgâ âssâ denna.

are, teeth (fingers) three long are.

Taba nyîam che-lyâm, sîdna. Nyîe

Snake man a biting, dies. Men

oml nâ-tâba ü-lyâm,

poison bring in order to coming

ûllû au hokka taba pâl-lâ

rock above from snakes dropping

nyî-âm che-dna ; nyî nikhru hokka

men the bite ; men twenty out of

illyi ângâne taba che-dna.

ten five snakes bite (kill).

We Daflas tip our arrows

with poison. The place

where it is obtained is a

month's journey from the

plains. We Daflas do not

go there, the Abors bring it

down. The tree yielding

the poison is like a tea

tree ; the poison is in the

root, which is like a potato,

and is dug out of the earth.

The bushes grow on level

ground near a great rock,

round which snow lasts

all the year round. On

top of it are many snakes,

the largest being as big

round as a man's leg, they

are yellow and black, with

teeth three fingers' breadth

in length. If one bites a

man he dies. When men

come to dig for the poison,

the snakes drop down

from the top of the rock

and kill (bite) them, out

of twenty they kill five or

ten.

Oppoporâ illyi sab sa lâ-lâ fowls
 Liquor pigs mithons cows offering
 ûi pâtna, ûi pâ-mâ-lyâm,
 God appease, God not appeasing,
 nyadanga ho-dna, ishi tâ-lâ
 rain falls, flood down-coming
 oml kâ-pâ-mâ-dna; nyî
 poison see happen not do; men
 mûllinga sî-dna.
 many die.

Oml-a a hâ âb-na, anûba
 Poison the body in striking quickly
 sî-dna, âlâ-hâ âb-na, hâsobba
 dies, arm in striking, slowly
 sî-dna. Aiânga 'dorob' chendna,
 dies. Abors antidote know,
 ngâlu chem-mâ.
 we know not.

Oml âbnâm nyî hâm kâ bûna
 Poison struck man the child borne
 nyemm-a khâ-tâ-lyâm âl dukna,
 woman stepping over well becomes
 hatna; nyî ûi âm issa
 they say; man's blood the water
 tâ- yâ tella, tâ-lyâm,
 (with) mixed having, drinking,
 âl dukna hatna.
 well becomes they say.

The men offer up liquor,
 fowls, pigs, mithon, and
 cows; if they do not,
 rain falls and the floods
 cover the poison place, and
 many men are killed.

A man struck on the body
 with a poisoned arrow dies
 at once, but if struck on
 the arm he dies after a few
 hours. The Abors know
 of an antidote; we do not.

But they say that if a
 woman who has just borne
 a child steps over the
 wounded man he recovers,
 also if he drinks human
 blood mixed with water.

In Part II (Verbs) reference was made to the different changes in the form of verbs, for which no rule can be laid down.

The following sentences will illustrate this:

'Ngâ top-pâ tû-k-ba hag denma' means—

I begged him to release me (let me go).

'Ngâ top-pâ dû ka-ba hag denma' means—

I begged him to release him (*i.e.*, another man).

If in my bungalow I tell a Daffa that I am going out shooting to-morrow, and that he is to come too and bring from his house, that is, from some distance, his double-barrelled gun, I say—'Arlâ ngâ nyîn âla grâ-tailne; nâ-tâ, môbû bûplûm hâmbi bûg-lyâ, ânjû.' But if the gun is already in the bungalow, so that he does not have to bring it from a distance, 'bûg-lyî' is the word. Similarly, if I say: 'You will have to bring three days' supply of rice' it is 'Yûp (= nights) âom gâ-b embîn bâg lyî or bâg-lyâ,' according to whether he has a store of rice at the bungalow or at a distance ('bûg,' sometimes 'bû,' is to carry on the shoulder; 'bâg,' sometimes 'bâ,' to carry on the back as a load).

If I tell a Daffa he is to come with me on a three days' shoot, he will ask—

Nokâ-ba ngâl hûdilâ û-shî-tailne?

i.e., When shall we start off?

The nearest equivalent to 'nokâ ba' is the Assamese 'bahiraloi' translated by 'off'; 'shî' implies that we are not going in any particular direction, and can only be inserted when such is the meaning implied.

If a Daffa says to his wife: 'Nyî anyigâ a-il-nepû', she understands that two neighbours living in the same village will be 'calling' at the house. But if he says 'nyî anyigâ u-il-nepû', he means that the two will be men from another village, or a long way off, who will 'arrive' at his house, probably to stay.

If a Daffa meets me and introduces two chiefs with him he will say: 'Sâ nyî sî âlye,' *i.e.*, these men have come and are now present, but if he gives me information that some chiefs not present have come, he will say: 'Nyî anyigâ u-ilye', *i.e.*, two men have come, but are not present now.

In a march through the jungle with Daflas, if I wish to tell them that we will halt at the first river that we come to, I say : 'Ish kê-pâ-kâ, yûp-tâ-jâ' if I mean 'for the night', 'yûp' implying that ; but if I mean 'for the midday rest' it is : 'Ish kê-pâ-kâ, dâ-tâ-jâ.

The following two sentences illustrate the difficulty one experiences with the tenses,

A Dafla boy is learning at a school away from his home. If I ask 'Who is paying for his education at present ?' the answer will be—

'Müg dâd kê nâm hâ nyî-e ji-khrâm-gad-nepü,' viz., 'The man in whose house he is living is probably paying.' But 'ji-khrâm-bâ-npü' means 'has probably paid up to now.'

As already mentioned under Particles (Part II, Verbs) the force of 'g' is rather hard to define. Here is another illustration :

Looking up at the hills, I say to a Dafla : 'Nyîsu gûdâ tâ-lâ (=up in) râtche (landslips) chelongâm (literally, worn and cleared) kê-pâ-ge-dâ' i.e., 'I see landslips *have* occurred in the hills.' 'Kê-pâ-ge-denna' would mean 'I see they are habitually occurring.'

The following illustrates the difficulty one sometimes experiences with the first and second persons of a verb : If a Dafla asks for a pass to go to the hills to take delivery of a mithon owing to him, and I object to grant it, and suggest his waiting till next cold weather, I say : 'Derâ-lâ sab pelyinpi' = 'You will get the mithon next cold weather,' i.e., 'You are not likely to lose the mithon altogether, by waiting till next year, are you ?' He answers : 'Derâ-lâ pê-tenpi' = 'Yes, I shall get it next cold weather.'

The following sentence illustrates the Dafla method of expressing 'last month' and 'next month' :

Sâ pâl sâ âla nyikhrû la plîn gâ-k hadâ ;
Here month this (in) days twenty and eight that they say ;

kyânâm pol bârgna hâ âlâ-ba lyîl-nepü hadâ.
(twenty) nine month one from that to be will they say.

The meaning is (talking of the month of February): 'In this month they say there are twenty-eight days. They say there will be twenty-nine days from last month to next.'

Here 'bârgna,' a particle whose usage is explained in Part II, Numerals, meaning 'one' month, implies the previous month, while 'âlâ' whose usage has been explained in Part II, Demonstrative Pronouns, implies the coming month.

One may also notice in passing that having just mentioned *twenty-eight*, a Daffa does not consider it necessary to repeat the word *twenty* (nyikhrâ) before *nine* (kyânâm) to express *twenty-nine*.

The Demonstrative Pronoun 'hâ' is also used in a somewhat similar way. Compare the following :

Ngâlu	Nyîsunga,	nyob	pâtlyi-ka	halyâm,	hâ	pâl	hâ
We	Daffas	war	wage will that	say if there	month that	(in)	
	pâtlyi	hal	tâppâ-cho-dna.	Nyîn	orûm-a	ben-tûm-	
	wage will that	hear	happen first do.	Friends	allies	inform	
	denna.						
	do.						

The translation is—

' We Daffas know in the *month before* they (the Abors) actually raid us, that they have decided to raid us. Our personal friends, and those people of other villages with whom we are on friendly terms give us information.'

I may explain in passing, that these hill people, having decided on a march or a raid, wait till the first appearance of the new moon, and then set out, travelling by night if secrecy is necessary.

PART V.—VOCABULARY.

1. DAFLA-ENGLISH VOCABULARY.

A few Dafla words are here given which have no proper English equivalents, or whose English equivalents are doubtful or could not very well be given according to their initial letter in the alphabetical order I have adopted :

Aiâ, the Abors—a loose term including all the tribes living in the neighbourhood of the Apa Tanang country which are not Dafla or Apa Tanang, but does not include what we know as Abors, *viz.*, the tribes living in the direction of Sadiya, a place unknown to the Daflas.

Blembü, an animal resembling from its description the chamois, but perhaps the 'tâkin' of the Mishmi Hills, found in the snows ; its hide is used for shields.

Bloppa, the small cane hat usually worn by Daflas.

Chîmûr, the hill Miris.

Domchi, the band with pieces of bell-metal on it, worn round the forehead.

Dûmkâ, the long brass pin through the bunch of hair gathered over a man's forehead.

Dûmshâ, the bunch of hair itself.

Ebl, the lower garment worn by women, like the Assamese 'meckla.'

Hûhî, the bell-metal plates women wear round the waist.

Hûpla, the cane girdle on which the above are fastened.

Koyâ, a kind of Thibetan goat, very agile, found in the snowy precipitous ranges.

Krâppâ, the Assamese 'sorti,' the beam under the 'kenchi' in a house.

Lel oml, a certain poison ('oml' = poison) for tipping arrows, obtained, according to the Daflas, from the root of a tree growing high up in the hills.

Lel lûn, the rock on which the tree just mentioned is said to grow.

Lûkrii, the cane plaited tight round a woman's leg above the ankle and below the calf.

Lûrûm, the cane similarly plaited on a man's leg.

Mâj, the tongueless bells used as money from Thibet, sometimes called in Assamese 'Deoganta.'

Nyem tâb (literally female sugarcane), a crop grown in the hills, for food.

Ô, the thin rings of cane, several of which are worn round the waist by Dafla men and women.

Pî, a smelling mouse, but distinct from the musk rat, which is 'kirti.'

Pânyû, the stick for stirring rice while boiling.

Rûben, the pieces of silver, sometimes of large size, worn in the ears.

Satâm, a leather shield made of the hide of the 'blembû.'

Târ, a crystal bead worn on necklaces.

Tâyâ, the Assamese 'koni dhan,' a cereal.

Têi, a kind of mole, the local Assamese name is 'shihil mîa' or 'tetera koodoo.'

Temmî, the Assamese 'bobosa,' a cereal used by the Daflas for making liquor.

Tona, the red garment worn by women round the chest.

Yâr, the Assamese 'moroli,' beam of a house.

Yûk kû sûdâ, the Assamese 'kenchi,' the cross beam supporting the roof of a house.

2. ENGLISH-DAFLA VOCABULARY.

[NOTE—ORDINARILY ONLY THE ROOT OF A VERB IS GIVEN.]

A.

Able (to be), *v.* chen, or ma-lâ ; see also 'lâ' under 'Particles.'

About, *adv.* (meaning approximately), (particle) khâm.

Above, *adv.* and *post pos.*, au.

Abuse, *v.* âgâm ben, literally speak abuse.

Acid, *adj.* of unripe fruit, that affects the teeth; etc., and of quinine, kâmbê (*cf.* Assamese 'keha') ; 'küssû' answers to the Assamese 'tenga' of lemons, etc.

Accompany, *v.* û mîn ; see 'mîn' under 'Particles.'

Accuse, *v.* nelin hempâ.

- Admit, *v.* (acknowledge) â.
 Advise, *n.* tom-sûr.
 Adze, *n.* Akh.
 After, *adv.* and *post pos.* kâkuhâ.
 Again, *adv.* loktâ.
 Agree, *v.* *see* 'Assent.'
 Aim, *v.* yîr *or* khru.
 Air, *n.* dolye.
 Alive, *adj.* târdnû.
 All, *adj.* mûllû.
 Alligator, *n.* bûr.
 Alone, *adj.* âkkin.
 Always, *adv.* Mûllû-â.
 Ambuscade, *n.* tollyâ; 'lying in ambush' (Assamese 'kâp loi') is 'tollyâ lâ.'
 Among, *post pos.* lepâ-hâ,
 Ancestors, âtt-âb sî châ hâ.
 And, *conj.* lâ.
 Anger, *n.* hâ hâ; 'Don't be angry!' is 'hechâ hâ hâ yo!'.
 Animal, *n.* sâ (this means 'game' in general); 'sanu samin' means a big animal that could kill a man.
 Answer, *v.* ben tâm.
 Ant, *n.* (general term) torûb; (white-ant) rûpchî; (small black ant) rûpchî kâyâ.
 Aqueduct, *n.* chonka.
 Arm, *n.* âlâ; (forearm) lâplâ; (upper arm) lâpâ.
 Arrive, *v.* û-ch.
 Arrow, *n.* ôpû.
 Ashes, *n.* mûî.
 Ask, *v.* tach (a question); (to do anything) hag.
 Ask for, *v.* (money, etc.) ko (shorter than 'kâ,' to wear).
 Assent, *v.* tellû.
 Aunt, *n.* (father's brother's wife) nan.
 Avalanche, *n.* rârchê; ('an avalanche is occurring' is 'rârchê chê-dna.'
 Awake, *v. trans.* mo; (*int.*) ho-râb.

B.

- Bachelor, *n.* tûmb.
 Back, *n.* lânk; (of a knife, etc.) yogga.
 Bad, *adj.* âl-mâ.
 Bag, *n.* (wallet) igin.
 Bake, *v.* (in oven) hâ.
 Bald, *adj.* dûmbin.
 Bamboo, *n.* a; (a bamboo 'choonga') âddû.
 Bank, *n.* (of a river) soilyâ sugâr.

- Bark, *n.* (of trees) sũkkũ ; okr.
 Bark, *v.* (of a dog) pũ ; (of a deer) kũ.
 Barren, *adj.* (of land) chikhrũ-dekhrũna; (of a woman) tũrũn gũmna.
 Basket, *n.* pasi (probably from the Assamese).
 Bat, *n.* (the ordinary kind) tũpin pench ; (flying fox) tũpin peng-ga.
 Bathe, *v.* *intrans.* hũs.
 Bead, *n.* tassĩ.
 Beak, *n.* hĩbũ.
 Beam, *n.* (*see* 'Plank').
 Bear, *n.* shũtũm.
 Beard, *n.* ģgũm.
 Beat, *v.* (with stick) jĩ ; (with hand) ma.
 Because, *conj.* sũ haba (literally, 'on account of this').
 Beckon, *v.* hoi-ũb.
 Red, *n.* bĩshing, mĩyũb.
 Bee, *n.* (the large kind) tong ; (the ordinary kind) ngoinya ; (a very small kind) tar.
 Beef, *n.* sa edin [literally, cow (or bull) flesh].
 Before, *adv.* and *post pos.* (of time) kolga ; (of place) ģgada-lyũba.
 Beg, *v.* (alms) kogũ or kogrũ.
 Begin, *v.* lyi (meaning generally 'to do').
 Behead, *v.* dũm-pũ hũm parĩũ kũpũ (literally, 'cut right off and throw away the head').
 Behind, *adv.* (of place) nũmyũmdalyũba.
 Believe, *v.* tejjĩ.
 Belly, *n.* aiyẽ.
 Bend, *v.* *trans.* tũrkũ ; (a bow) hen-gũ ; *intrans.* (of a river) pũ-kũ-pũ-la.
 Bent, *past participle*, pũg-gũr ; pũ-yũ.
 Betray, *v.* ben-tũm ; 'do not betray me' is 'ngũm ben-tũm mũba.'
 The real meaning seems to be 'to inform against'.
 Big, *adj.* ke or koi.
 Bind, *v.* (a prisoner) le.
 Bird, *n.* pattũ (general term).
 Birth, *n.* *see* 'Born'.
 Bite, *v.* che.
 Bitter, *adj.* kũmbẽ (*see* 'Acid').
 Black, *adj.* kũyũ.
 Blade, *n.* (of knife, etc.) yotchi.
 Blame, *v.* nelin hempũ.
 Blind, *adj.* (where eye is enlarged and pupil turned white) nyĩl ; (generally) nyĩchũ.
 Blood, *n.* ũĩ.

Blow, *v. trans.* mî ; (*intrans.* 'of the wind') dâ lyî, literally, 'to make a gale'.

Blue, *adj.* nej.

Blunt, *adj.* (of a weapon) âre-mâ (literally 'edge is not').

Boat, *n.* nâ.

Body, *n.* semnâ ; *also a.*

Boil, *v.* (1) *trans.* (rice) ma, (etchin='boiled rice' Assamese 'bhât', hence 'etchin madba' is literally, 'to prepare boiled rice') ; (meat, etc.) is 'iss ha khriü' (literally 'to stew in water') ; (water) hû ; (potatoes, etc.) hûm (causative of 'hû') ; (2) *intrans.* (water) chir or âg.

Bone, *n.* alâ.

Boot, *n.* lukh ; *sometimes* lukhlâ.

Born, *v.* (to be) sî.

Borrow, *v.* nâd che.

Bow, *n.* illyî.

Box, *n.* (Assamese word) perâ.

Bracelet, *n.* koz.

Brains, *n.* pûn.

Branch, *n.* (of tree) hâba.

Brand, *v.* bletchî.

Brass, *n.* pîtor (apparently borrowed from Assamese 'pîtôla').

Brave, *adj.* harna or haine.

Bread, *n.* úttei.

Break, *v.* (1) *trans.* (cup, or brittle small thing) modûb ; (a long article, leg, etc.) âlmü tar ; (2) *intrans.* (cup, or brittle small thing) dûb ; (a long article) dûr ; (to be found broken) dûs ; (to remain broken) dûbl-dâs.

Breakfast, *n.* chinka.

Breast, *n.* (man's) hâblâ ; (woman's) otchâ.

Breathe, *v.* sâ.

Bridge, *n.* (the ordinary kind, Assamese 'dalong') dollam ; (the narrow kind, Assamese 'hâ-ko') sog ; (the kind made of wire or cane, on which people sit and pull themselves across) sella.

Bright, *adj.* (of moon, etc.) hûj-hû-mâ.

Bring, *v.* (an elephant, buffalo, etc.) bâ ; (a man) ûm (literally 'cause to come') ; *see also* 'Carry'.

Broad, *adj.* tât.

Bronze, *n.* (Assamese 'kâh') tâl.

Broom, *n.* sempü.

Brother, *n.* (elder) abû, atch ; (younger) bor.

Brother-in-law, *n.* ('sâlâ') lyâh ; (sister's husband) mât.

Brown, *adj.* pî-lû-na ; (of dead leaves) nû-lû-na.

Bubble, *n.* hoppî.

Bud, *n.* oppo.

- Bug, *n.* tâb.
 Buffalo, *n.* mindui ; (wild) dîlin.
 Build, *v.* ma.
 Bull, *n.* sa nyegâ.
 Bunch, *n.* (of plantains) (kopâ) plong.
 Bundle, *n.* pûchi pûg ('pûg' = one, *see* 'Numerals') or pûchi âkk.
 Burn, *v.* (1) *trans.* pâr ; (2) *intrans.* lyâl or gûl.
 Burst, *v.* (1) *trans.* bûch-ma (literally, to make burst) or match ;
 (2) *intrans.* bûch or tâch.
 Bury, *v.* lîdba.
 But, *conj.* okka.
 Butterfly, *n.* porbâsâlâ.
 Buttock, *n.* koio.
 Buy, *v.* rep.

C.

- Calf, *n.* (of leg) littî.
 Call, *v.* gâ (the 'â' is shorter than in 'gâ' = to fly) ; (by shouting) grâ.
 Canal, *n.* selam.
 Cane, *n.* (the tree, Assamese 'bet') âsâ.
 Capsize, *v.* *intrans.* kû-lû.
 Carcase, *n.* dûmpô.
 Careless, *adj.* hog hem-pa-mâ (literally, 'he does not mind anything').
 Carry, *v.* (in hand) bû, (on shoulder) bü ; (on back) bâ.
 Cat, *n.* âsî.
 Cataract, or cascade, *n.* bûtâm.
 Catch, *v.* (generally) nottû ; (fish, with a net) hûrtû ; (fish, with a 'polong') pûrtu.
 Cautious, *adj.* kâmin kâmin lâ.
 Cave, *n.* lûpû.
 Caw, *v.* (of crows) sâ-grâ.
 Chain, *n.* yâdar (of iron) ; âkhrânga.
 Change, *v.* *trans.* (clothes) kâ-g, or gûg.
 Channel, *n.* selam.
 Charcoal, *n.* mêt.
 Chase, *v.* âkô âkoba nemin ga ; (with dogs) rû-min-ga.
 Cheap, *adj.* dor ainyü dâ (literally 'price is small').
 Cheat, *v.* am.
 Cheek, *n.* choplâ, nâbchî.
 Chest, *n.* (thorax) hâblo or sûssu.
 Chew, *v.* nyâm.
 Chicken, *n.* (young birds generally) pochâ.

- Chief, *n.* gorâ âba (literally, 'subject's father').
 Child, *n.* kâ or kâ ajî (without reference to sex).
 Chillies, *n.* yomtrû or têr.
 Chin, *n.* châprâ, nyûrrû.
 Chink, *n.* (small hole or crack) ôkâ perâm.
 Chip, *n.* patch. 'chipped' (of a cup, etc.) pâjâ.
 Cholera, *n.* dâlyî.
 Chopper, *n.* akh (a general term including axe, etc.).
 Choose, *v.* kâ-khrûm.
 Circle, *n.* dokâr; 'They sat round in a circle' would be 'dokâr dâ-âdlâ dâ-nma.'
 Claw, *n.* lessin.
 Clay, *n.* dekin.
 Clean, *adj.* derrû; *v.* ma-khrâ.
 Cliff, *n.* bûdûnga.
 Climb, *v.* châ.
 Cloth, *n.* ezz.
 Cloud, *n.* dânye.
 Coarse, *adj.* (general) kânte; (of cloth) tân sâtna (literally 'cloth of coarse thread').
 Coat, *n.* lalu.
 Cobweb, *n.* abtâsin.
 Cock, *n.* porâ râp (literally 'fowl, male').
 Coil, *v.* (a rope round anything) hû.
 Cold, *n.* (opposite of heat) sikr; *adj.* halyî.
 Colour, *n.* pâripâgâ.
 Comb, *n.* tekhr; *v.* (hair) dumpâ tâ (literally 'head comb'; the Daflas do not say 'dûm tâ' though 'dûm' means 'hair').
 Note—The 'û' is not quite so long as in 'tû' = 'drink.'
 Come, *v.* û; 'come out' is 'len'.
 Complain, *v.* (in court) yolû ma.
 Concave, *adj.* pâkâb.
 Convex, *adj.* gâbûr.
 Confusion, *n.* 'okom denna' or 'hukmai denna' means 'is' or 'are in confusion'.
 Cook, *v.* see 'Boil', 'Roast', 'Bake'.
 Copper, *n.* (Assamese 'tâm') torlû.
 Corner, *n.* chîrû or chûkî.
 Cotton, *n.* (the kind known in Assamese as 'himolu tola') grê oppû; (sown cotton) sechâ.
 Cough, *v.* assû or assûsâ.
 Count, *v.* krikâ. The word for 'to measure' is pronounced with a still longer 'â'.
 Cover, conceal, (*v.*) kâ-mûm.
 Cow, *n.* sa nyemma.

- Co-wife, *n.* (Assamese and Hindustani 'satni') barna.
 Crack, *v.* (1) *trans.* ble ; (2) *intrans.* lâ, or gã.
 Cracked, *adj.* (of glass, brass, etc.), tângâm.
 Crawl, or creep, (*v.*) nga-lû.
 Crooked, *adj.* (of a stick, etc.) pagür ; (of a road) pākār.
 Cross, *v.* (a river) rāb.
 Cross-road, *n.* (where three roads meet) tāblû ; (where four, five, or six roads meet) plāplûm.
 Crow, *n.* pôâ ; *v.* (of a cock) î.
 Cry, *v.* (like a child) khrāb ; (cry out) nâ or kin-nâ ; (of animals, generally, crows, jackals, doves, deer, etc.) gra.
 Cubit, *n.* lād.
 Cultivate, *v.* pa-bin, or tebin.
 Curds, *n.* kô-chunna.
 Cure, *v.* âl.
 Curl, *v. intrans.* (of hair) grû.
 Current, *n.* (of a river) būddāra.
 Curve, *v. intrans.* (once) pōkû or pakî ; (several times, backwards and forwards) pōkû pālâ.
 Custom, *n.* lyāgāba.
 Cut, *v.* pā ; (in pieces) pa-mû ; (open) pāch ; (down, of a tree, etc.) tû tāb (literally 'cause to fall down').
 Cymbal, *n.* hembin.

D.

- Daily, *adv.* lâchîlâtâ.
 Dam, *n.* (river 'bund') sâg ; *v.* hen-tûm.
 Damp, *adj.* yûm ; *v.* tābom.
 Dance, *v.* sâ.
 Dark, *adj.* kân.
 Daughter, *n.* kâ nyemm. Daughter-in-law, *n.* nyehyü.
 Dawn, *n.* ârkom chê.
 Day, *n.* âl.
 Dead, *adj.* sîdnü ; 'is dead' is expressed by 'sin-bâ' ('has died').
 Deaf, *adj.* rûtâr. Deaf-mute, *n.* rûtâr-pāchâ.
 Debt, *n.* jogor (Assamese word).
 Decay, *v.* yâ.
 Deceive, *v.* am.
 Decide, *v.* (settle temporarily) bempl or bempl bellâ ; (settle finally) benyûm ben-tûm.
 Deduct, *v.* ma-lin.
 Deep, *adj.* (of a river) arû.
 Deer, *n.* sudum ; (smaller kinds) siji ; (Assamese 'howa pohu') dûmpûpe.
 Defame, *v.* be-mûr.

- Defend, *v.* (a place) müttür, (a man) nyem-nottû.
 Deity, *n.* ûî.
 Delirious, *adj.* (saying things under the influence of delirium) om-âlyâ ; *v.* (to say things thus) bem ben-khrâ.
 Demand, *v.* kâkâ. Demand back, kâ-kâ-kû.
 Dense, *adj.* (of jungle) âtchê.
 Descend, *v.* îpâ.
 Dew, *n.* sîgûm or gûmshî.
 Die, *v.* sî.
 Differ, *v.* (to be different) ben-jûk sî-mâ ; or okk okk sî.
 Difficult, *adj.* (of a road, path, or journey) ûsh-ûlâ ; (of feats) mûsh mahâ (literally 'difficult to do') ; (difficult to say) besh behâ ; (ordinarily) essâhâ.
 Dig, *v.* obodû, or dû.
 Dip, *v.* âbom.
 Diptheria, *n.* (Assamese 'tîpâ mora') nûmtidallê.
 Dirty, *adj.* kâtch.
 Dishonest, *adj.* khrailyâna.
 Distance, *n.*, or distant, *adj.* âlâ.
 Distilled liquor, *n.* shamâb oppo.
 Distrust, *v.* tejji mâ (literally 'trust not').
 Divide (distribute), *v.* pen.
 Do, *v.* ma.
 Dog, *n.* (domestic) îkî ; (wild) sechcha.
 Door, *n.* êyâp.
 Dove, *n.* pûkkû.
 Downstream, *adv.* âkâ daily âba.
 Drag, *v.* pû.
 Dream, *v.* yûmmâ kâ-pâ (literally 'see in sleep').
 Dress, *v. intrans.* kâ (from a naked state), *cf.* kâg, to change clothes.
 Drink, *v.* tû. The 'û' is very long.
 Drive, *v.* ropâ.
 Drop, *n.* (of fluids) dî.
 Drop, *v. trans.* hoppâ. 'I dropped' is 'ngâ hoppâ-ma-pen-nûmma'.
 Drum, *n.* dûm dûm.
 Drunk, *adj.* (through liquor) tûkhrûm ; (through eating ganja or any solids) dûkhrûm. Note—The construction of these words is worth noticing: Tûkhrûm *tella* means 'drunk', *i.e.*, having become drunk ; tûkhrûm *denna* is not the way of expressing the English 'he is drunk,' but tûkhrûm *pânma* ; similarly 'dûkhrûm pânma'. The perfect tense is, after all, the proper tense for expressing such a condition.
 Dry, *v. trans.* (in the sun) lâppî or torpi ; (by the fire) krompi.

- Duck, *n.* pajâb.
 Dumb, *adj.* pâchâ.
 Dust, *n.* demûr.
 Dwarf, *n.* ottû (really an adjective meaning 'short').
 Dye, *v.* (for all colours, generally) nyen lû; (to dye red, by boiling) khrû-lû; (to dye yellow, by boiling) khrû-nyîn.

E.

- Each, *pron.* chirâ (see also under 'Pronouns' in Accidence).
 Ear, *n.* nom.
 Ear-ring, *n.* ('rûben' is the nearest word, *q.v.* in Dafla-English Vocabulary).
 Earth, *n.* ked.
 Earthquake, *n.* mnâbl.
 Easy, *adj.* xôjûb.
 Eat, *v.* da.
 Eclipse, *n.* (the Daflas say: 'A fabulous animal is swallowing up the sun 'or moon') 'Tâ uma dânyam mnedna.' What kind of an animal the 'Tâm' or 'Tâmna' is, they do not themselves know).
 Edge, *n.* (of a knife etc) ly ôâra.
 Egg, *v.* pûp.
 Eight, *adj.* plîn.
 Elbow, *n.* liuyî-pabû.
 Elder brother, *n.* [see 'Brother'].
 Elephant, *n.* sata.
 Empty, *adj.* assâr, arrâ.
 Endure, *v.* henglâ.
 Enjoy, *v.* henjûg.
 Enough! *adj.* hâm bâ! or âl nap bâ!
 Enter, *v.* û or â.
 Entice, *v.* sâ il pû.
 Epileptic, *adj.* seme.
 Equal, *adj.* lekkin.
 Erect, *v.* (a fence) nû.
 Escape, *v.* lenl ke (literally 'getting out,' 'run away').
 Even, *adj.* (of land) happâ.
 Evening, *v.* ollyûm.
 Evening-meal, *n.* allyûm dūdâm.
 Exact, *adj.* (exactly fitting) kattâ.
 Exchange, *v.* (things) kilyi.
 Extinguish, *v.* ma-mî ('mî' answers to the Hindustani 'thanda').
 Eye, *n.* anyi.
 Eye-brow, *n.* nyîsâmam.
 Eye-lash, *n.* nyupûm.

F.

Face, *n.* nyûtûnyûm.

Faint, *v. intrans.* shi-mî.

Fairly, *adv.* (middling), meg (Miri 'gâm').

Fall, *v.* (from a height) hol; (of rain, snow, etc.) ma or ho; (trip over) gi; (of a tree) dûr.

False, *adj.* am or amâkkâ.

Fan, *n.* moi-yâb, *v.* moi-yâb yâb.

Far, *adj.* and *adv.* âdâ.

Fast, *adj.* harin.

Fat, *adj.* (of a human being) pot.

Father, *n.* âbo.

Father-in-law, *n.* âtta.

Fear, *n.* bosh.

Fear, *v.* (I fear, he fears, etc., Assamese 'bhoy lâge' is 'bosha dâ' or 'boshdenna'). 'Don't fear' is 'bosh mâ-ba'.

Feast, *n.* (no word) etchin oppo (literally, 'rice and liquor') is the nearest equivalent.

Feather, *n.* am.

Feed, *v. trans.* (give to eat) demged.

Feel, *v.* hen chin (literally, 'recognise by touch').

Fence, *n.* sùllû; *v. trans.* sùllû nû.

Fermented liquor, *n.* oppo.

Fertile, *adj.* obûna.

Fight, *v.* moi-â-sû.

Fill, *v. trans.* yellû (of a sack, etc.); (generally) a-lû; (of water) kûmlû.

Find, *v. trans.* kâ-pâ.

Finger, *n.* letchî.

Finger-nail, *n.* lessin.

Finish, *v.* moi-nyâ.

Finished. There are some idiomatic expressions in this connection.

Ha-bâ ! is a kind of *interjection*, meaning 'It is finished !' Ha-he-bâ or ha-hâ-bâ or ha-dâ-bâ = 'That is all,—there is no more to come'.

Ha-he-kâ is the term for saying that a supply of anything has come to an end, *e.g.*, 'ngâl kûttî ha-he-kâ' = 'our oil has come to an end'.

Dâ-k-mâ (literally, 'does not remain again') is the idiomatic manner of expressing 'it was finished' (*i.e.*, completed) 'long ago.'

Fire, *n.* ûm or ùm, *v.* (to set fire to) âm.

Fire-fly, *n.* ûbchi.

Fire-place, *n.* immî.

- Fire-wood, *n.* ùssii.
 Firm, *adj.* (of earth) áttor.
 First, (ordinal) cho. *See* under 'Particles' under IV—Verbs, in
 Accidence.
 Fish, *n.* ngoi. Different kinds : Assamese 'gorua' = Dafla 'ngore';
 Assamese 'kuri' = Dafla 'torre'; Assamese 'senni' = Dafla 'ngog'.
 Fish, *v.* ngoi men (literally 'kill fish').
 Fit, *v.* (one thing to another) porsî or kríchî.
 Flesh, *n.* edin.
 Flint and steel, *n.* (for striking a light) tengri ùllû. Note—'tengri'
 means 'steel' and 'ùllû' means 'flint'.
 Float, *v. intrans.* hùllûb.
 Floor (of a house), *n.* dopl.
 Flow, *v.* (of water) bì ; (of blood) sâ.
 Flower, *n.* oppû.
 Fly, *n.* têi, *v.* gâ (the 'â' is longer than in 'gâ' = 'to call').
 Flying-fox, *n.* tâppin pengga (literally 'big bat').
 Foam, *n.* shuppû (on water).
 Fog, *n.* (generally) hâpum, or mâr-pâsa, or dúngâr ; (the regular
 morning fog of the cold weather that lasts till 10 a.m.) kûâ ;
 (the continual mist or clouds on the hill tops) dom.
 Fold, *v.* (clothes, etc.) chirkûr.
 Follow, *v. trans.* There is no single word. 'Follow me' (that is,
 without any idea of pursuing) is 'âko âko-ba-illyû.'
 Foot, *n.* luplû.
 Forbid, *v.* ben-tâm ; ben-tâm-beng gâ (literally, to call out, 'forbid-
 ding').
 Ford, *n.* süg or âkhrâ-kâ-hâ ; 'âkhrâ' means 'shallow' or 'ford-
 able'; adding 'kâ-hâ' almost makes the adjective a noun. 'Here
 is a ford' would be 'sâ âkhrâ denna (literally, 'it is shallow
 here').
 Ford, *v.* (to cross by ford on foot) süga sù-râb.
 Forehead, *n.* nyûm.
 Forest, *n.* mnârâ.
 Forget, *v.* mû-pâ-mâ (literally 'think keep not').
 Forgive, *v.* âp-pâ.
 Forty, *adj. cardinal*, chempl or jempl.
 Forward, *adv.* hâbla dailyâ-ba.
 Foster-mother, *n.* ânchê.
 Four, *adj. cardinal*, apl.
 Fourteen, *adj. cardinal*, illyi lapl.
 Fowl, *n.* (domestic) poronga ; (wild) porsin.
 Friend, *n.* (one to whom a Dafla would give his daughter or sister
 in marriage) nyîn ; orûm (a friendly trader, not an enemy).
 Frighten, *v.* ben lûm (by words) ; (by actions) lyi-lûm, or ma-lûm.

Frog, *n.* (in general) tatü ; (as distinguished from the toad) jârî.
 From, *post pos.* hok.
 Front (in front of), ü-châ.
 Froth, *n.* shuppû.
 Fruit, *n.* aihi.
 Fry, *v.* og or khrûg.
 Full, *adj.* blüsâr.
 Funeral, *n.* blûg.
 Fur, *n.* am.

G.

Gag, *v.* sûtûm.
 Gale, *n.* doiltâ.
 Game, *n.* ('quarry' Assamese 'pohu') sâ.
 Garland, *v.* (to make a garland of flowers) oppû rî (literally, thread flowers).
 Gate, *n.* sullû âgrâ (literally 'fence, door').
 Gather, *v.* okûm.
 Get, *v.* kê-pâ-ga.
 Ghost, *n.* ûî.
 Ginger, *n.* tâkhî.
 Girl, *n.* ('young maiden,' Miri 'kânûnga') hîm-yemma ; (child as opposed to a boy) kê nyemma.
 Give, *v.* jî.
 Go, *v.* û ; (go away) ûn-kû.
 Goat, *n.* sîbin ; (wild) shîblü.
 God, *n.* ûî.
 Goitre, *n.* gûp. This is an adjective. 'Hâ nyî ha gûp denna means 'That man is suffering from goitre'.
 Gold, *n.* êin.
 Good, *adj.* âl.
 Gore, *v.* (of a buffalo, elephant, etc.), nü.
 Granary, *n.* nâsû nâm (Assamese 'bhorâl ghor').
 Grandfather, *n.* âtta.
 Grandmother, *n.* ai.
 Grass, *n.* (short) ü ; (long) namui.
 Grave, *n.* nyublû.
 Green, *adj.* sâyîn.
 Growl, *v.* 'horha dâ' means 'is growling' (of a dog) ; 'chen-pa-ka dâ' means 'is growling and threatening to bite' (of a dog).
 Gum, *n.* etti or âbbâ.
 Gun, *n.* môbû.

H.

Hail, *n.* nyedo(â).
 Hair, *n.* (of body) dûm ; (of head) lûpâ.

- Half, *n.* tâchgon.
 Half brother or half sister. No distinction is made.
 Hand, *n.* âlâ or lâplû. 'Âlâ' would include 'arm', 'lâplû' only the 'hand'.
 Handle, *n.* nâl.
 Hang, *v.* (1) *trans.* (a man) pâsâr ; (any inanimate thing, by a string, etc.) pai-in ; (ditto on a peg) hai-in ; (2) *intrans.* pai-in lâ.
 Hard, *adj.* (as opposed to 'gentle') âttor ; (of earth) dettor.
 Hare, *n.* sîchî.
 Hare-lip, *adj.* (Assamese 'khurua') nâbjâ.
 Hat, *n.* see Daffa-English Vocabulary.
 Hatch, *v. trans.* (of eggs) gâr. 'Pochû gârdna' means 'the eggs (literally 'chickens') are being hatched'.
 Hate, *v.* honjuk mâ.
 Hawk, *n.* (Assamese 'siloni') pum.
 Head, *n.* eppin.
 Heal, *v.* âl ma (literally 'make well').
 Heap, *n.* pâkûm.
 Hear, *v.* tâ.
 Heart, *n.* â.
 Heavy, *adj.* ô.
 Hedge, *n.* dâkkâr.
 Hedge-hog, *n.* sikki ; (another kind) bôkî.
 Heel, *n.* lud.
 Help, *v.* (by going with) û-blâm ; (by going to the rescue) bem. blâm.
 Herd, *n.* (of goats, etc.) ollûm.
 Here, *adj.* sâ.
 Hesitate, *v.* kâ-min.
 Hide, *v.* (1) *trans.* kasid ; (2) *intrans.* kessla dâ (literally, 'remains concealed').
 High, *adj.* (of a hill, etc.) au-â ; (of land, Assamese 'bâm mâti') pûttû.
 Hill, *n.* güddâ. 'The hills' as opposed to 'the plains' the Daffas call loosely 'Nyîsi-nanga' (literally 'Daffa villages').
 Hip, *n.* âhâr.
 Hire, *v. trans.* (to let on hire) jâ ; (take on hire) âja-jâ.
 Hoar-frost, *n.* tâppûm.
 Hoe, *n.* kroil.
 Hold, *v.* nâ-tûl âp (physically 'grasp') ; (of a vessel, to 'hold water', etc.) dâ-kin.
 Hollow, *adj.* (empty) râhû.
 Honey, *n.* tong.
 Honeycomb, *n.* tong ailyup.

Hoof, *n.* letch.
 Hook, *n.* ekkâr.
 Horn, *n.* arû.
 Hot, *adj.* og.
 House, *n.* nâm.
 How, *adv.* hogahab.
 Howl, *v.* nâ.
 Hunger, *n.* kâna.
 Hump-backed, *adj.* pokûna.
 Hunt, *v.* grâ.
 Husband, *n.* nyol.
 Husk, *v.* dûkh hû.
 Hut, *n.* tâblâ.

I.

Ice, *n.* (thick) pomtâ ; (thin flakes) ksimmi.
 Idle, *adj.* os.
 Ill, *adj.* 'dâlli kârdâ' means—I, he, they, we, etc., am, is, or are ill.
 Illegitimate, *adj.* (child) yagrâ ('kâ-a' = child).
 In, *post pos.* sâ or hâ. Inside, arû-hâ.
 Incubate, *v.* (of a hen) gûb.
 Indian corn, *n.* tüppa.
 Insects, *n.* (in general) toppum.
 Iron, *n.* (raw) yodar ; (manufactured into knives, etc.) tak.
 Itch, *v.* (pain slightly) etch âhâ.

J.

Jackal, *n.* [There is no word except the Assamese 'hîyâl,' as they are not found in the hills.]
 Jar, *n.* (vessel) ôpum.
 Javelin, *n.* (Assamese 'jântî') nôbû.
 Jaw, *n.* choplâ.
 Join, *v.* (1) *trans.* (two bits of string, etc.) parsî sû ; (generally) na-shî ; (2) *intrans.* (of one road or river meeting another) âddûm sû.
 Joint, *n.* (of the body) pabû.
 Juice, *n.* (of fruit) âlâ.
 Jump, *v.* pâ ; or jû.
 Jungle, *n.* (weeds overgrowing a road, etc.) 'habî' (derived from Assamese 'hâbî') ; (permanent small jungle) mnârâ ; (big tree jungle) dâlô or sûlô ; 'pûkhrû' means 'short scrub jungle.'

K.

Keep, *v.* dâg.

Kick, *v.* tû (slightly longer than in 'to drink').

Kid, *n.* kâ.

Kill, *v.* men ; *or stronger* okin-gâ-b men, 'to kill on the spot'.

Kiss, *v.* mâ-pô *or* mô-pûb.

Knee, *n.* lubbû.

Kneel, *v.* lukkum.

Knife, *n.* yôtchi.

Knock, *v.* (at a door, etc.) ma-din.

Knot, *n.* pabû.

Know, *v.* chen.

L.

Lac, *n.* etti.

Lacerate, *v.* (as a bear) lâ. Note—The perfect tense is 'hâp-nûmma.'

Ladder, *n.* (the beam with steps cut in it for climbing up to the house) eblâ.

Lake, *n.* sinyî.

Lame, *adj.* lechchâ.

Land, *n.* ked.

Lap, *n.* (man's or woman's) harpâ.

Last, *adj.* âkkâ kâtra hok ; *v.* pa.

Late, *adj.* hâssâ.

Laugh, *v.* nyîr.

Lay, *v.* (eggs) pû.

Lead, *n.* râj (the metal).

Leaf, *n.* (generally) enûi ; (large) ok *or* okr ; (small) nantî.

Leak. The force of the words 'dâdê' and 'âdâ' needs illustration. 'Iss âdâ' means 'water is coming in' (the boat), *i.e.*, 'the boat leaks'; 'nyeddâ dâdê' means 'the rain is coming through' *i.e.*, 'the roof leaks.' 'Dâdê âdâ' also means 'there is a leak overhead'.

Lean, *v.* tab-grû.

Learn, *v.* chen, besir-kâ, tom-sûr-kâ.

Leave, *v.* (a man or a place) yop-pâ.

Leech, *n.* (the small jungle leech) tâppê ; (the large one found in water) tellî.

Left, *adj.* (hand) âlâ (=hand) lâch.

Leg, *n.* (general) âlâ ; (below knee) lepla ; (above knee) harpo.

Lend, *v.* nârt-lâ jî (literally, 'give on loan').

Leopard, *n.* tâkkâr.

Leprous, *adj.* têi. There is no noun for 'leprosy.' 'Hâ nyî ha têi denna' means 'That man has the leprosy.' 'Hâ nyî ha seme denna' means 'That man's flesh has gone,' but refers rather to an accident caused, *e.g.*, by fire, or to a shrunken limb, and not to the disease of leprosy.

- Less, *adj.* lâmâ.
 Let, *v.* ne (the 'permissive' particle, *see* under Accidence 'IV—Verbs, Particles.')
- Let go, *v.* top-pâ.
 Liar, *n.* krailyâ-na.
 Lick, *v.* yâ.
 Lie, *v.* (tell a falsehood) am.
 Lie, *v.* (rest) gepla kê; (on one's back) dâ khrella kê; (on one's stomach) bûm-jol-kê; (Why do you lie thus on the ground?) is 'Nâ kê-du-pâl?'
 Lie in wait, *v.* hazla kar.
 Lift, *v.* nârâb.
 Light, *n.* (fire) um.
 Light, *v. trans.* pâr.
 Light, *adj.* (not heavy) hojjub.
 Lightning, *n.* dolyâ
 Like, *adj. or adv.* haba.
 Lime, *n.* (chalk). There is only the Assamese word 'chûn'.
 Lime, *n.* (the fruit) narû.
 Link, *n.* (of a chain) chir. 'One link of a chain' is 'hirû chir-gâ'.
 Lip, *n.* nabchi.
 Little, *adj.* (a small quantity, Assamese 'olopmân' megâ; (indefinitely, Bengali 'kichchu') mîchû.
 Live, *v.* tûr.
 Lizard, *n.* (the large black kind) sôjî; (the long-tailed kind with a comb down its back) sâpiu; (the small wall-lizard) somrâb.
 Load, *n.* igin.
 Loin, *n.* îgin.
 Long, *adj.* âssâ.
 Look, *v.* kê.
 Loom, *n.* chûngrû.
 Loose, *adj.* (of a rope, etc.) pûssû.
 Loosen, *v.* plâ-pâ.
 Loot, *v.* lûbin.
 Lose, *v.* nyîm. Note—The passive 'it is lost' is 'nyîmnepa.'
 Loss, *n.* (the Assamese word is adapted and pronounced 'lukson').
 Love, *v.* âl.
 Low, *adj.* (not high) kotch.

M

- Mad, *adj.* rûgrâ or rûgâ.
 Male, *adj.* nyegâ.

Man, *n.* nyî.

Mane, *n.* (of pigs) mādâr am.

Mango, *n.* toggû.

Many, *adj.* egâ.

Mark, *n.* pai. *cf.* 'ân·pai' wound mark, *i.e.*, 'scar'.

Marry, *v.* nyeda ma (ceremoniously to perform the marriage ceremony); (of the man) nyôm nâ (literally) 'to take a woman'; (of the woman) nyol or nyegâ nâ (literally, 'to take a husband or man'). 'Are you married?' said to a woman, is 'Nyol nâp num lyê?'

Measure, *v.* kri-kâ.

Meat, *n.* edin.

Medicine, *n.* (No word. Assamese 'dorob' is used.)

Medicine-man, *n.* (a priest who professes to heal by incantations) nyûb.

Meet, *v.* û-rû-sû.

Melt, *v. intrans.* jî.

Merely, *adv.* hahô.

Midday, *adv.* (there is no noun). Midday to-day=sâl la-pâllâ; midday to-morrow = ârlâ âl la-pângâm.

Midday meal, *n.* deja jâbba.

Middle, *adj.* lefâ.

Milk, *n.* otcha, or tenyî. *v.* hî.

Mist, *n.* hâpûm, or dom. See 'Fog'.

Mistake, *n.* mûr. See under 'Accidence—IV Verbs—Particles.'

Mithon, *n.* (cattle) sab.

Mix, *v.* nêya or moya.

Money, *n.* (no word except the Assamese 'dhon').

Monkey, *n.* sebbî.

Month, or moon, *n.* pol. When emphatically pronounced, this becomes 'pâl'.

Mosquito, *n.* toru.

Moth, *n.* porbâsâlâ.

Mother, *n.* âmmâ or ân; mother-in-law, *n.* ai.

Mountain, *n.* giiddâ; (a single mountain) muâdî.

Mouse, *n.* dâmplâ; (field mouse) pâmchî; (a smelling mouse, but much smaller than the musk rat) pî.

Mouth, *n.* a (sounded less sharply than 'a,' meaning 'bamboo').

Mouth, of a river, *n.* pâlin.

Move, *v.* (1) *trans.* ebl. (2) *intrans.* (only used in the prohibitive form 'ebl âttâ biâ'! = 'Don't move!')

Much, *adj.* and *adv.* êgâ.

Mud, *n.* jelyû.

Musk rat, *n.* kirte.

Mutilate, *v.* pa-mû.

N.

Naked, *adj.* tâlâ-konga.

Name, *n.* amina.

Narrow, *adj.* (of a road) chîbû ; (generally, as opposed to 'broad')
tânya.

Near, *adj.* and *adv.* âgûm-â-lâ.

Neck, *n.* guigûr.

New, *adj.* nît.

Nickname, *n.* mînjâr amina.

Niece, *n.* (There is no distinction between a man's child and his
brother's child, hence no separate word for 'niece' or 'nephew'.
It is simply 'kâ'.)

Night, *n.* ai.

Nine, *adj. numeral*, kyâ.

Nineteen, *adj. numeral*, illyi-le-kyâ-gâ.

Ninety, *adj. numeral*, châng-kyâ-gâ.

Nipple, *n.* (woman's) chochir.

No, *adv.* mâ.

Nod, *v.* pak.

Noise, *n.* od.

Noon, *n.* âl-la-pâ.

North. (The four cardinal points are not used. Direction is
described as 'upstream, downstream,' and 'on either side of the
stream'.)

Nose, *n.* tûrû.

Now, *adv.* sîja.

Now-a-days, *adv.* sinyi sâl.

Numb, *adj.* (The words vary ; 'his hands are numb' is 'âlâ lâ-
khrûm denna ;' 'his toes are numb' is 'litchî lâ-ye denna.'
For a person, 'to be numb' is 'chîkûm' a verb.)

Nurse, *n.* nûbû or kâ-a nûbû (child's nurse).

O.

Obey, *v.* te-lû.

Offer, *v.* jî-kâ. 'I offered' is 'ngâjî-pâ gala.'

Often, *adv.* lalyî nîkhra-gâ.

Oil, *n.* (all kinds) kûtî.

Old, *adj.* nyekâm (of living animals) ; kûchchû (of inanimate
things).

On, *post pos.* au-hâ (literally, 'on top').

One, *numeral adj.* âkin.

Onion, *n.* tâlâb.

Only, *adv.* A particle 'gon' is used, e.g., 'âkingon,' 'only one'.

Open, *adj.* ma kopa.

- Open, *v.* mako.
 Opium, *n.* (in the seed) oppo aihî ; (prepared) oppo kannî (derived from Assamese 'kâni').
 Opposite, *post pos.* kâ-grâ-hâ.
 Orange, *n.* sâlûp : orange tree, *n.* narû.
 Orchid, *n.* (the plant) iô hûch ; (the flower) hûch oppû.
 Order, *n.* (command) barû. 'By his order' is 'Hâ-barû ba'.
 Ornament, *n.* gûmna.
 Orphan, *n.* hoplin.
 Other, *pron.* 'The other' is 'khrebî'.
 Otter, *n.* serâm.
 Out, outside, *adv.* and *post pos.* âghâ.
 Oval, *adj.* bûyâ.
 Over, *adv.* and *post pos.* au.
 Overflow, *v. intrans.* (of a river, etc.), henchâ.
 Overturn, *v. trans.* likûb.
 Owe, *v.* There is no proper word. For the expression, 'I owe money' the Assamese word 'jogor' (fault) is used, as 'Ngû-ka jogor dâdna'.
 Own, *pronoun.* 'My own' is 'ngû-ka sô' ; similarly, for 'your own' and 'his own' we have 'nâ-ka sô, and 'hâ-ka sô'.
 Owner, *n.* âtt.

P.

- Pace, *n.* kollyi. 'One pace' (as a measurement) is 'korgâ dâg a.'
 Pack up, *v.* igin abâ-den or derûb pûteh (= things, property, Assamese 'mâl bostû') den-lû ra-lû.
 Pail, *n.* hâlchâ (this is formed out of a gourd), a larger kind is called 'âpûm,' a smaller kind 'yâkrâ'.
 Pain, *n.* atch, *v.* impersonal ; 'it pains' 'is atch denna' or 'atch dâdna'.
 Pair, *n.* 'anyi-gâ' is the nearest word, meaning simply 'two'.
 Palisade, *n.* gûrûm.
 Pant, *v.* sâ.
 Parrot, *n.* bet or puttâ (= bird) bet.
 Pass, *n.* (through hills) gekkâ. *v.* (to go beyond) ü-cho.
 Pasture, *v.* rû. This means to tie with a long rope and thus allow to graze.
 Pat, *v.* pikâ.
 Patch, *v.* hongtâ.
 Path, *n.* lâmplâ ; (a narrow one) solâm.
 Paw, *n.* lâteh.
 Peacock, *n.* podpong.
 Peak, *n.* pottû.
 Peel, *n.* okr. *v.* krepâ.

- Pick up, *v.* (a small thing) nârâb ; (a large thing, to lift) jôrâb.
 Piece, *n.* 'A piece' or 'one piece' is 'etchir-gâ'.
 Pierce, *v.* nû.
 Pig, *n.* (domestic) illyi ; (wild) sa.
 Pigeon, *n.* pûkkûm.
 Pinch, *v.* ingâb.
 Pincers, *n.* (for holding red-hot iron) masâb, *or* (a larger kind) magâb.
 Pine, *n.* (the tall tree) passâ.
 Pipe, *n.* (for smoking) lâtsûlû.
 Pit, *n.* urû. The 'u' is pronounced as though proceeding from the chest.
 Pitfall, *n.* (large, for catching elephants, etc.) deb.
 Pith, *n.* râpû.
 Pity, *n.* There is no word corresponding exactly. 'He took pity (on)' is 'ârâ aiâ nûmma'.
 Place, *n.* gudâ.
 Plains, *n.* (as opposed to the hills) hâpâ.
 Plant, *v.* (transplant) dî (of paddy, etc.)
 Plantain, *n.* (the wild tree) kûllû ; (the cultivated one) kopâ.
 Plate, *n.* (Assamese 'tô') pitchî ; plates (generally) hûkû pekâ.
 Plateau, *n.* lyîpâ.
 Play, *v.* ('demâli kor' in Assamese) sâ-min.
 Pluck, *v. trans.* (a bird) bôbîn ; (fruit) pû.
 Point, *n.* (of a knife *or* top of a tree) nyîtû.
 Point at, *v.* (with finger) shîkin ; (with anything else) ha kin.
 Poison, *n.* oml.
 Polish, *v.* ma-lâb (of things in general) ; (of brass, copper, etc.) rû-lâb.
 Poor, *adj.* (No word ; nearest expression is 'wealth is not,' *viz.*, 'arû yom-ma').
 Porcupine, *n.* sîss.
 Porpoise, *n.* bui.
 Posthumous, *adj.* (child) shîle nam (kâ-a).
 Potato, *n.* ked-blaïam (literally 'earth egg-plant'), *or* eyin.
 Pour, *v.* tâ.
 Prawn, *n.* (the Assamese 'mîsa mâs') nyî-pâtta sûm.
 Precipitous, *adj.* bûdû.
 Press, *v. trans.* (sugar-cane, etc.) he ; (between the hands) num-jin ; (down, *e.g.*, the contents of a bag) na-tîn.
 Pretend, *v.* am âkkâ, 'Amin ming-lâ am' (literally, 'name changing cheat,' is 'to pretend to be some one else').
 Prevent, *v.* (by action) ma-tôr, (by word) ben-tôr. Particle, 'tôr' denotes preventing.
 Price, *n.* dor.

Prick, *v.* nû.

Priest, *n.* (who heals men by incantations, etc.) nyûb.

Probably, *adv.* lokne or khrâm (a particle inserted in the body of the verb).

Pull, *v.* pu ; (along the ground) se.

Punish, *v.* le.

Push, *v.* tû.

Put, *v.* âp ; put on (clothes, etc.) kâ-g ; put straight (arrange) kattârâp.

Python, *n.* tab buirâm.

Q.

Quarrel, *v.* (mildly) bê-â-su ; (coming to blows) moi-â-sû.

Quickly, *adv.* (soon) annû-ba ; (fast) herîn-ba.

Quill, *n.* (of a porcupine) pobb.

Quiver, *n.* êgê (for arrows).

R.

Rabbit, *n.* sîchî.

Raft, *n.* sùppa. Its pole for steering and guiding is called 'pullâ.'

Rain, *n.* pódóng or nyadang.

Rainbow, *n.* argogo.

Range, *n.* (of hills) doirugna.

Ransom, *v.* ma-lin-nâ, or tàm-nâ, or tû-lin-nâ.

Rapids (of a waterfall) bûddârû.

Rat, *n.* kûbbû.

Raw, *adj.* (of meat, etc.) dinle.

Ready, *adj.* hamîn (of men, etc.) ; mamlâ (conveying the idea of 'preparations made').

Reap, *v.* pe or nâ.

Recognise, *v.* kâ-chin.

Recover, *v.* (from illness) âl duk.

Red, *adj.* luichî.

Refuse, *v.* nâ mâ (literally 'take not').

Release, *v.* (a prisoner) top-pâ.

Remember, *v.* mû-pâ.

Repair, *v.* ma-tîn.

Rescue, *v.* mapl or ropl.

Rest, *v.* dâ-n.

Revive, *v. intrans.* puîl or puil-yirâb.

Reward, *n.* lâkhrâ.

Rhinoceros, *n.* (the Assamese word) gâr.

Ribs, *n.* (in front) ha ; (back ribs) gash.

Rice, *n.* (dhân) âm ; (chaul) embin ; (bhât) etchin.

Rich, *adj.* nyettü.

- Ridge, *n.* (raised) pâgâr.
 Right, *adj.* (the *right* road, meaning the *correct* one) ka-tâ-na (apparently a participle); 'rightly' meaning 'correctly,' is 'ka-tâ-ba;' 'right,' as opposed to 'left' is lablû, *e.g.*, âlâ lablû = right hand.
 Rind, *n.* okr *or* kokrâ.
 Ring, *n.* letch.
 Ripe, *adj.* nyîngna.
 Rise, *v.* gorâb; (of sun or moon) hûchâ.
 River, *n.* pobbûnga.
 Road, *n.* lâmplâ.
 Roar, *v.* yû.
 Roast meat, *n.* hânâm edin.
 Roast, *v.* plâ-m.
 Rock, *n.* lûn.
 Roll, *v.* roll up, *trans.* (*e.g.*, cloth) tî.
 Roof, *n.* namû.
 Root, *n.* mem.
 Rope, *n.* âkhâ *or* sekha.
 Rotten, *adj.* yânnâ (apparently a participle).
 Rough, *adj.* (of water) hû.
 Round, *adj.* pâpârdâr.
 Row, *n.* (There is no corresponding noun, di-yûr *or* dî-rug = to plant in a row, ui-rug = to advance in line (as soldiers).
 Rub, *v.* *trans.* ne-khrâ.
 Rubber, *n.* sûkrâ; rubber tree = sikri san.
 Ruby, *n.* (the common kind found in Assam) tûch.
 Run, *v.* yâ, *or* hâr; run away, *v.* ke.
 Rust, *n.* ekhrâb. 'It is rusty' = ekhrâb nemma.

S.

- Sacrifice, *n.* (There is no proper word. 'Sacrificed on account of a sick person' is 'atch (= sick) pân-nâ na.' Generally, 'sacrificed' is 'tî' (= God) pân-nâ na' *or* 'gû-nâna').
 Safe, *adj.* hendla. This word conveys the idea rather of 'feeling safe'.
 Salaam, *v.* khrûm.
 Salmon-coloured, *adj.* lû-mâ-lû-saden.
 Salt, *n.* âl.
 Salt-lick, *n.* (Assamese 'poong') shî.
 Sand, *n.* sûr; sandy, *adj.* sûr enyindana.
 Sap, *n.* attî.
 Sapphire, *n.* sûâ; cut sapphire = sûâ sûblû.
 Satchel, *n.* chuk.
 Save, *v.* (hoard) hendâr ma.

- Saw, *v.* pech.
 Say, *v.* ben.
 Scald, *v.* tâ-lyî. 'Tâ-lyî-nemma' is 'he has been scalded.' 'Apin pui-lyî dâ' is 'his skin is peeling off as the result of having been scalded.'
 Scar, *n.* ânpai.
 Scold, *v.* jâb.
 Scorch, *v.* (to dry too much) krom-rûm.
 Scratch, *v.* hâs (*intrans.*); *trans.* ho; (to scratch an animal's head as a mark of affection) moi-nya.
 Scream, *v.* nâ.
 Search for, *v.* *trans.* megrâ.
 Season, *n.* (rainy) dûrpol; (cold) derâpol.
 See, *v.* kâ.
 Seed, *v.* aihî am.
 Seem, *v.* (The particle nâ-ga added to a word qualifies it with the sense of 'it seems.')
 Sell, *v.* prû.
 Send, *v.* (a man with a message) ben-lû, (a man with goods, a letter, etc.) ji-lô.
 Send for, *v.* gâ-m (literally 'call for').
 Separate, *v.* *trans.* (two things) â-pîn-sûm; (three or more things) â-pîn-ûrâs-sû.
 Set, *v.* *intrans.* (of sun, etc.) â.
 Set free, *v.* *trans.* toppâ.
 Settle, *v.* see "Decide."
 Seven, *adj. num.* kanni. Seventeen, illyi kanni.
 Seventy, chankanni.
 Sever, *v.* *trans.* parî.
 Sew, *v.* hamb.
 Shade, *n.* dânyim.
 Shadow, *n.* Yâlbôbô.
 Shake, *v.* *trans.* hûdin; *intrans.* (to shiver) yâdin; (of a tree, etc., struck by the wind) yongkê yomye.
 Shallow, *adj.* âkhrâ.
 Shame, *n.* hanyî. The Assamese 'lâj lâge' = 'hanyî denna'; 'lâj bij-koy' = 'hanyî hârdâ.'
 Sharp, *adj.* (keen edged) lâr.
 Shave, *v.* *trans.* rebin.
 Sheath, *n.* blûd.
 Shell, *n.* tân pokhr.
 Shield, *n.* (military) satam.
 Shin, *n.* leplâ.
 Shine, *v.* *intrans.* hû; (of the sun or moon) kâ.
 Shingle, *n.* (of rivers) lichâ.

- Shiver, *v. intrans.* (with cold, ague, etc.) yâ-din.
 Shoe, *n.* lukh.
 Shoot, *v.* (fire an arrow or gun) âb, (to hit) â.
 Short, *adj.* ottâ.
 Shoulder, *n.* lûtâ.
 Shout, *v.* nâ.
 Show, *v.* kê-kin *or* kê-tûm.
 Shut, *adj.* mâ-tûm-pâ.
 Shut, *v. trans.* gî-tûm.
 Side, *n.* (ribs) ha.
 Signal, *n.* makho; *v. intrans.* makh.
 Silk, *n.* (Assamese 'eri') toppûm; (Assamese 'muga') sûrea toppûm.
 Silk-cotton tree, *n.* gia sün
 Silver, *n.* rûp (the Assamese word).
 Sing, *v.* (ûd *or* ba = song) ben (literally 'say').
 Singe, *v.* blebin.
 Sink, *v. intrans.* (under water) lûm.
 Sister, *n.* (elder) âmmî, (younger) buirma.
 Sit, *v.* dâ.
 Six, *adj.* âkr; sixteen, illyi-âkr; sixty, chankr.
 Skin, *n.* (of all things generally) kokhrû; (of plantains) kopâ (= plantains) pokhrû; (of human beings) am; of animals, tigers, etc.) apîn.
 Skin, *v.* apîn dî.
 Sky, *n.* aidoin.
 Slack, *adj.* there is no corresponding adjective; *to be* slack (of a rope, etc.) is tunûr *daba*.
 Slap, *v.* pî.
 Slave, *n.* (male) nyerra; *v.* (female) pân.
 Sleep, *v.* yûb:
 Sling, *v. trans.* (a stone) hûr.
 Slip, *v.* 'geddana' (he slipped) does not seem to have any cognate parts.
 Slippery, *adj.* (of a road, ice, etc.) Alâb.
 Slit, *v. trans.* petch.
 Slope, *v. intrans.* (of a road, etc.) îbâb.
 Slowly, *adv.* hâsâ hâsobbe *or* jochchibba.
 Small, *adj.* (of size only) ainyü.
 Small-pox, *n.* tobûm. The Assamese 'ai ûlaichche' is translated by 'tobûm bûdna.'
 Smell, *v. trans.* nâng-kâ.
 Smoke, *n.* muk.
 Smooth, *adj.* hâp-pâ.
 Snail, *n.* tân pokhr.

Snake, *n.* tab.

Snatch, *v. trans.* tûre.

Snipe, *n.* đorgi.

Snore, *v.* 'yub (sleep) hârdenna' means 'he is snoring'.

Snow, *n.* pom or tâpâm pom.

Soak, *v. trans.* (rice, etc.) pôm; (a cloth or other article by keeping it under water) ish arrûhâ âbomla âp.

Soft, *adj.* (opposed to hard) nyenyâ.

Sole, *n.* (of foot) letch.

Some, somebody, etc., *see* under 'Indefinite pronouns' in Part II.

Son, *n.* kâ nyegâ; son-in-law, mâb.

Song, *n.* âd, ber or benjam. But the Daflas do not like the jingle 'benjam bendba' (to sing a song) but prefer to use 'âd' or 'ber' with the verb 'ben.'

Soon, *adv.* anûba.

Sore, *n.* ân.

Sorrow, *n.* 'I am sorrowful' is 'hor hendna'.

Sound, *n.* âdna. This word has a peculiar construction, *e.g.*, 'I heard the sound of a gun being fired' is 'môbû âb nâm âdna mâ tâ-pâ-tenma;' here 'âdna mâ' answers nearly to the Assamese 'saikora,' 'mâ' signifying 'making' (a noise).

Sour, *adj.* khrûdkû or kûssti-dûkû.

Source, *n.* (of a river) iss sûgrû.

Sow, *v.* (broadcast) pâ.

Speak, *v.* ben.

Spear, *n.* nobû; (for catching turtles) mottâ.

Spider, *n.* âb-gâ ko-gâla.

Spike, *n.* ('panji' or pointed bamboo) or.

Spill, *v. trans.* krâ-pâ-ma; *intrans.* krâ-pâ-jim.

Spin, *v. trans.* (thread) sech, (= thread) chechâ.

Spinster, *n.* nîjîr.

Splash, *v. trans.* the verb seems defective, the only part I have come across is in 'ngâ hâm krâ-pûb-tenma' meaning 'I splashed him.'

Spleen-disease, *n.* doil-tarp.

Splinter, *n.* pottûnga.

Split, *v. trans.* pâ-t-si.

Spoil, *v. trans.* (plunder) lûbin; (damage) mâ-yû ma-châ.

Spoon, *n.* pokkû; (the bamboo stick for stirring boiling rice) punyâ.

Sprain, *v.* only the passive form is found. 'His hand is sprained' is 'Ha âlâ ladûr-denna,' but for the foot or leg, the word is 'ludûr-denna.'

Spread, *v. trans.* (of a mat, etc.) tor.

Spring, *n.* (of water) lol. But the word is rarely used; 'isshi gû-lin-denna' would be the ordinary method of expressing the words 'there is a spring there' literally 'water is gushing out;'. 'lol hû-lin-denna' has the same meaning.

Spring-trap, *n.* komâ.

Spy, *n.* mâ-sîn-hârna.

Square, *adj.* chukî ganna. But 'chukî denna' is the manner of expressing 'it is square'.

Squeak, squeal, *v.* (of pigs) gâre gâre he *or* chinye chinye ha.

Squeeze, *v.* (to death) nyunkhr.

Squint, *v.* yumbû. 'He squints' is 'nyîyâ denna.'

Squirrel, *n.* (general term) tâkr; (the Assamese 'kherketu') tâkr krem; (the red squirrel) takr elli.

Stab, *v.* nû.

Stain, *v. trans.* mô-pub.

Stand, *v.* dâ.

Star, *n.* tâkkâr; like the Assamese 'torâ'; 'tâkkâr' also means a crystal gem.'

Start, *v. intrans.* (with fright, etc.) lon.

Steal, *v.* detchchâ.

Steam, *n.* hâpûm (same as 'mist').

Steel and flint, *n.* tengri (steel) ûllû (= flint).

Step on, *v.* 'I stepped on a snake' is 'taba hâ âla châtâm nûmma (literally 'snake on foot I put.')

Stick, *n.* benyâng (*or* shortened) beny dap.

Sticky, *adj.* (resinous) kâgâb.

Still-born. 'I have given birth to a still-born child' is 'hokkî jâ-pâ-tenma;'. hokkî is a noun, and 'jâ-pâ' means apparently 'to miscarry.'

Stir, *v. trans.* (a liquid in a vessel) hekûb hehe.

Stockade, *n.* see 'Palisade.'

Stone, *n.* (shingle) illû *or* ûllû; (jewel *or* gem) ûllû.

Stop! *interjection*, doil yâ-tâ! *or* dâ-ilyâ-tâ! (said by a person in front); 'adârû!' meaning 'Wait for me!' is said by one behind wanting to catch up.

Storm, *n.* (thunder storm) dâgûm dâ-lyidna (literally, 'thunder is thundering.')

Straight, *adj.* kattâ (opposed to crooked).

Strangle, *v. trans.* tûsâr *or* pû-sâr.

Straw, *n.* pîl.

Stretch, *v. trans.* pûjin.

Strip, *v. intrans.* ezz plâpâ (literally, 'take off one's clothes'); *v. trans.* plâ pâ-ma.

Stroke, *v. trans.* (an animal) hûb-kâ.

- Strong, *adj.* Attor.
 Stubble, *n.* pîl.
 Stumble, *v. intrans.* (trip) pomâb.
 Stump, *n.* (of a tree) suddâ.
 Stun, *v. trans.* shîtâb-ma ('to be stunned' is 'shîtâb-daba').
 Sty, *n.* (for pigs) gûmpâ (a round wooden enclosure).
 Subject, *adj.* (of tribes) henjâ dâtlâ (literally, 'remaining subject').
 Submit, surrender, *v.* yopâ pânba yopâ.
 Such, *pron.* hablyinna.
 Suck, *v.* (a fruit, etc., but not the breast) blâ.
 Sudden, *adj.* no word ; the nearest is mû-pâ-ta-mû = 'I did not expect it'.
 Suffice, *v.* see 'Enough'.
 Sugar-cane, *n.* tâb ; (the black kind) tâb balû.
 Sun, *n.* dânyi.
 Sunrise (at sunrise), *adv.* dân chailyâ.
 Sunset (at sunset), *adv.* dân ailyâ.
 Swallow, *v.* mne.
 Sweat, *n.* and *v.* ar-âbom.
 Sweep, *v.* sampû.
 Sweet, *adj.* tâssar.
 Sweet potato, *n.* dâkra-enyin.
 Swell, *v. intrans.* gâ.
 Swim, *v. intrans.* jâ.
 Swing, *v.* 'Bikebbi edana' means 'it is swinging' (to and fro), but there seems to be no regular verb.

T.

- Tail, *n.* ânî.
 Take away, *v.* (cause to come, without actually using any force) bûlûg ; (carry off) nâg.
 Take off, *v.* (clothes) plâpâ ; (bracelets) plûpâ.
 Take out, *v.* (from a basket, etc.) nâlin ; (earrings from ears) lîpâtâ.
 Tall, *adj.* (of a human being) auâ.
 Tame, *adj.* nanginye.
 Tank, *n.* sinyî.
 Taste, *v. trans.* yâ-kâ.
 Tattoo, *v. trans.* chop pâ (literally 'cut tattoo marks').
 Teach, *v.* besrû or tomsûr.
 Tear, *v. trans.* (cause a rent, or tear in two) sûru ; (in pieces) surmû.
 Tell, *v.* ben.
 Temple, *n.* (of head) chomjû.
 Ten, *numeral adj.* illyi.

- Thatch, *n.* (on a house) tâpô.
 Thatching grass, *n.* posh.
 Then, *adv.* hâ.
 There, *adv.* hâ.
 Thief, *n.* detchâna.
 Thin, *adj.* (of a human being) poinya; (of an animal) hûl; (of cloth) bochor; (of thread) sânyâ. But 'he has become thin' (said of a human being) is 'krûdna.'
 Think, *v.* mû.
 Thirst, *n.* hûr. 'I am thirsty,' 'he is thirsty,' etc. = hûr dâ.
 Thirteen, illyi lâ ûm.
 Thirty, chomûm.
 Thorn, *n.* tâ.
 Thread, *n.* tân (general term for all kinds).
 Thread, *v. trans.* (a needle, beads, etc.) rî-lû.
 Threaten, *v.* ben-lûm.
 Throw, *v.* (a stone, etc.) kû-pâ or hur-pâ; (into water) kûlû.
 Throw away, *v.* hur-pâ.
 Thumb, *n.* lân.
 Thunder, dâ-gûm, thunderstorm; *n.* doiltâ.
 Tick, *n.* tekhrû; (the white kind) tâkhr.
 Tie, *v. trans.* hî; (a boat) rû-tô-pâ.
 Tiger, *n.* pât.
 Tight, *adj.* 'to be tight' (of a rope, etc.) is 'puzzin-daba.'
 Tighten, *v.* pozin.
 Tin, *n.* upûm.
 Tinder, *n.* (the dried pith of two plants called respectively 'tâmmâ' and 'pâblê') moppô.
 Tired, *adj.* nyelin.
 Toad, *n.* tûrpoch.
 Tobacco, *n.* mûrk.
 To-day, *adv.* sâlgâ.
 Toe, *n.* (big) lan; (the others) chûnyâ; (toes, generally) litchî.
 Toe-nail, *n.* lissin.
 To-morrow, *adv.* arlâ.
 Tongue, *n.* ailyi.
 Too much, malû.
 Tooth, *n.* ehi.
 Topsy turvy, *adj. and adv.* (in confusion) âtchâ aiâ gâba.
 Torch, *n.* mâru.
 Tortoise, *n.* (Assamese word is used) rākâb 'kâsor'.
 Torture, *v.* (to death) mûsh mât dâ or eshâdâ.
 Toss, *v.* (of an animal, with its horns) hepâ, or kû-pâ-ga hel kûpâ.
 Toucan, *n.* (the bird) pagrâ.
 Touch, *v. trans.* katti.

Tough, *adj.* Attor.

Towards, *adv. post pos.* dailyâ-ba.

Track, *n.* (footmarks) lelüm; *v.* sâmin ga.

Traitor, *n.* kâmdana.

Transplant, *v.* (seedlings), (amdî) dî.

Tree, *n.* san. Assamese names and their equivalents :

Bor gos = sârê san.

Bolâ = sanyîn.

Gunkorai = tâjâ.

Jutulî = sâr san.

Nâhor = sâa nâhor.

Pîpul }
Âhânt } = sâda san.
Jôrî }

Pôma = bô.

Simal = gia.

Q gos = châmpâ.

Uriam = môb.

Tremble, *v.* yâ-din.

Trident, *n.* (for fishing) purh.

Trough, *n.* (for feeding pigs) dokâm.

Trunk, *n.* (of elephant) mem.

Trust, *v.* tejji.

Try, *v.* lyit-tâ, (literally, 'wish to do').

Try on, *v.* (clothes), kâ-kâ.

Turn, *v. trans.* (one revolution) pur-kû; (several revolutions) pur.

'To turn a turtle over on to its back' is 'kâs langk-ba li-kûb.'

'To turn a thing back to front' is 'tôkûb.'—'To turn a thing upside down' is 'kû-lûb;' *v. intrans.* (slightly to one side, not back) û-kû-ûllâ.

Turtle, *n.* râkob (the small kind); (Assamese) 'kâsor' (the large kind).

Tush, *v.* (of boar) ehi (same as tooth).

Tusk, *n.* (of elephant) errû.

Twig, *n.* hatchi.

Twin, *n.* plüm. 'She has given birth to twins' is 'bû-plüm sûnma,' (literally, 'born twins together were').

Twist, *v. trans.* he.

U.

Udder, *n.* (animal's) otchâ.

Ugly, *adj.* kâ-p-mâ.

Understand, *v.* chen.

Undo, untie, *v.* plâ.

Undress, *v. see* 'Strip.'

Uneven, *adj.* (of ground) pākâb-pâlâb-ne.

Unripe, *adj.* lellâ.

Upset, *v. trans.* (a boat) kûmlû.

Upside-down, *adj.* kû-lû-pa.

Use, *v. trans.* 'I have never used this' is 'Ngâ sâm bû-kâ-ma-rû' where 'bû-ma' seems to mean 'used' and 'kâ-rû' to mean 'never'.

Uterine, *adj.* There is no distinguishing word.

V.

Vegetable, *n.* â

Vein, *n.* tâdorchop.

Vengeance, *n.* nalû.

Vomit, *v.* blâ.

Vulture, *n.* baggin.

W.

Waist, *n.* hû.

Walk, *v.* grâdam.

Wall, *n.* (the outside walls of a house) chîch; (the inside walls) yabdûrra.

Wallet, *n.* sepella; (the kind that a woman generally carries) igin.

Wander, *v.* û-dâm.

Want, *v.* (a) *see* Part II—Verbs, Particles, mui, nu, tâ; (b) lâk (an impersonal verb, *vide* Part II Verbs, 3 defective); (c) kâ (rarely used, except in the sentence 'nâ hog kâ-dna?' = 'What do you want?')

War, *n.* nyemmâ; nyemmâ ma = to make war.

Warm, *adj.* kromp.

Wash, *v. trans.* (clothes, etc.) nûkhrâ; (face, etc.) mômî.

Wasp, *n.* (the black-bodied Assamese 'kuddû') tê; (the striped yellow and black) tê buirri.

Watch, *v.* dô or kâ-lya.

Water, *n.* issâ.

Wave, *n.* hûdna.

Wax, *n.* ngokin.

Way, *n.* (road) lâmplâ.

Weak, *adj.* tâmmâ (literally 'strength is not').

Wear, *v. trans.* (clothes, etc.) kâ.

Weave, *v.* chûn.

Web, *n.* (spider's) âbdâsin.

- Weigh, *v. trans.* kri-kâ.
 Wet, *adj.* jujâ.
 What, *pron.* hog.
 Wheel, *n.* paâr.
 When, *adv.* hûdilâ.
 Whence, *adv.* hoglok.
 Where, *adv.* hoglâ.
 Which, *pron.* hog.
 Whirlpool, *n.* sely (a monosyllable).
 Whirlwind, *n.* There is no noun; the verb 'to whirl round' is 'milyâpur.'
 Whisper, *v.* chech-ba ben (literally, 'say softly').
 Whistle, *v.* kokhrâ.
 White, *n.* (of an egg) apin; *adj.* pûllû.
 White-ant, *n.* torûb. Queen white-ant is 'rûb ân' (literally 'ant's mother') or rûb dân pâb.
 Why, *adv.* hogba or hogba.....yû ('yû' coming last in the sentence).
 Wide, *adj.* (of a river) tât.
 Widow, *n.* hûmî.
 Widower, *n.* (Assamese 'borola') tûmbo; the Shaiang Miris use the same word 'tûmbo'.
 Wife, *n.* nyîhi. 'First wife' is 'nyîhi hrûchâ'; 'second wife' is 'nyîhi hûnyû.'
 Wild, *adj.* (not tame) mnâkonî.
 Wind, *n.* doily.
 Wind, *v. intrans.* (of a road, etc.) pakû pâlâ.
 Wing, *n.* âlab.
 Wink, *v.* nyî âb (literally, 'eye close').
 Winnow, *v. trans.* krâb-krâ.
 Winter, *n.* (cold weather) derâ pol.
 Wipe, *v. trans.* (with a cloth, etc.) nyekhrâ; (with the hands only) mekhrâ.
 Wish, *v.* Desiderative particles 'mui,' 'nu,' 'tâ'.
 With, *post pos.* lagha, laghâ or lagba. *Vide* under 'Part II—Post-positions' for illustrations of the use of each word.
 Withered, *participle* (of crops, Assamese 'pothân howa') omsû.
 Woman, *n.* nyemm nyî or nyî nyemm.
 Wood, *n.* (timber) sûda.
 Word, *n.* berû.
 Work, *n.* Assamese 'kâm' is used.
 Work, *v.* ûm or 'kâm' lyi.
 Worm, *n.* tâdor.
 Worn-out, *adj.* (old, of things) oiyû lakakô.
 Wound, *n.* ân (howsoever obtained).

Wrestle, *v. intrans.* grû-bû-sû.

Wring, *v. trans.* (a wet cloth) hejin.

Wrist, *n.* nyîlâ katchî.

Write, *v.* he.

Wrong, *adj.* (e.g., the *wrong* road), ka-tâ-mâ-na.

Yam, *n.* nyînt.

Yawn, *v.* gomsâ.

Year, *n.* anyî. Anyî nyî-gâ=one year.

Yellow, *adj.* nyenna or chanyi.

Yes ! a ! or m !

Yesterday, *adv.* moil.

Yet, *adv.* (*vide* Part II—Adverbs, for the use of the particle ‘tâ’).

Yolk, *n.* (of an egg) ram.

Young, *adj.* êyâppâ.

PART VI.

A SHORT NOTE ON THE LANGUAGE OF THE WESTERN DAFLAS.

In the Journal of the Asiatic Society of Bengal (Vol. XX) of 1851, on pages 130 to 137 are given a short grammar and a vocabulary of the Dafla language, by Mr. Robinson. The dialect there dealt with differs materially from that dealt with in these pages, and also differs materially from that spoken by those Daflas residing, say, near the Bor Dikrai river, in Darrang district. Possibly, it is the dialect spoken midway between these two extremes, the Bor Dikrai on the west and the Ronga Nadi on the east, *viz.*, at Helem or Behali, in Darrang district, at which places several Daflas have settled in the plains; their dialect I have not been able to study, but from the vocabulary as given I should say that the words were obtained from Daflas who had lived in the plains some time, and had adopted into theirs a good deal of the language of the Assamese, and some of the river Miris, etc. with whom they come into contact in the plains. It is a pity that neither Mr. Robinson, nor Sir G. Campbell in his 'Specimens of the languages of India,' states what [dialect of the Dophla language he is dealing with. The Dafla dialects vary more even than those of the river Miris. This outline grammar only professes to deal with the language spoken beyond British territory to the north of North Lakhimpur town, as the writer thinks that this is of the various Dafla dialects the one likely to prove most useful practically, chiefly because it is the most similar to the language spoken by the large tribe known as Anka Miris or Apa Tanangs, with whose wonderful country we are bound in the future to become better acquainted.

However, for comparison's sake, a short list in parallel columns of English, Eastern Dafla (*i.e.*, the language spoken by the Daflas north of North Lakhimpur town) and Western Dafla (*i.e.*, the language spoken by the Daflas near the Bor Dikrai river in Darrang) is here given, along with their corresponding words as given by Mr. Robinson:—

English.	Eastern Dafla,	Mr. Robinson's Dophla.	Western Dafla.
I.	Ngã.	Ngó.	Ngã.
Thou.	Nã.	Nó.	Nã.
He.	Ma.	Má.	Ai.

English.	Eastern Dafla.	Mr. Robinson's Dophla.	Western Dafla.
We.	Ngálu.	Ngólu.	Mollo.
Ye.	Nálu.	Nólu.	Nu.
They.	Bullü.	Málu.	Bândîm.
One.	Akkin.	Áken.	Akkin.
Two.	Anyi.	Áni.	Anyi.
Three.	Om.	Á-ám.	Ám.
Four.	Apl.	Ápli.	Ápî.
Five.	Ang.	Ángo.	Ánnû.
Six.	Âkr.	Ákple.	Âkê.
Seven.	Kannî.	Kánag.	Kannî.
Eight.	Plîn.	Plag-nag.	Poinî.
Nine.	Kyâ.	Kâyó.	Kyâ.
Ten.	Illyi.	Ráng.	Ârongson.
Elephant.	Sata.	Háti.	Inrê.
Buffalo.	Mindui.	Mendák.	Mindâk.
Duck.	Pajab.	Háns.	Ilâ.
Fish.	Ngoi.	Ngai.	Nê.
Dog.	Îki.	.....	Êkî.
Boat.	Nâ.	Náu.	Holun.
Bamboo.	A.	Uwü.	Atiâ.
Bird.	Püttâ.	Páttâ.	Pâtîâ.
Fowl.	Porâ.	.....	Porâk.
Man.	Nyî.	Bángni.	Benî.
This.	Sî.	Sá.	Sanâ.
That.	Ha.	Áóná.	Âná.

Imperative present.

Ask.	Takh-tâ.	Tá-uktó.	Tautû.
Call.	Gâ-tâ.	Gok-tó.	Sorbû.
Look.	Kâ-tâ.	Kó-tó.	Tauborna.
Eat.	Da-tâ.	.....	Datû.
Drink.	Tû-tâ.	.....	Tântû.
Strike.	Ma tâ.	.....	Goktû.
Kill.	Men-tâ.	Min-tó.	Jentîtû.

English.	Eastern Dafla.	Mr. Robinson's Dophla.	Western Dafla.
Let go.	Top-pâ-tâ.	.....	Nêtop-tû.
Lift.	Nârâb-tâ.	.....	Lânjantû.
Give (to me).	Kê.	Kê-biktó.	Kêbî-tûkê.
Give (to ano- ther).	Jî-tâ.	.....	Bîlûâ.
Come here.	Sâ âttâ.	Angkubô.	Sobongtûka.
Go away.	Ûn-kû.	Ûn-kû.
Run.	Yâ-tâ.	Fâr-to.	Phânê.

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